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### MINER'S

### PITTSBURGH

ALMANAC

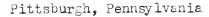
Nos. 9-14

For the Year of Our Lord

1867-1872

Calculated and edited by

STANFORD C. HILL



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Mo. 9, .

FOR THE YEAR OF OUR LORD



CALCELATED AND EDITED BY

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# HENRY MINER'S PITTSBURGH

## ALMANAC

No. 9,

ON A NEW AND IMPROVED PLAN.

FOR THE YEAR OF OUR LORD

1867:

Being Third ofter Bissextile or Leap-Year,

And, after the Fourth of July, the 92d year of American Independence.

CALCULATED AND EDITED BY

SANFORD C. UILL, Esq. East Liverpool, Ohio.

Calculated to Equal. Mean, or Clock Time, for the horizon and meridian of Pittsburgh, Lat. 40° 20′ 25′ N. and Long. 80° W. of Greenwich, or 3° W. of Washington City; and hence is adapted for use throughout a majority of the States, without any essential difference. Comprising all the necessary elements of a complete Calendar and Family Almanac, arranged in the mest plain and familiar matner; just such a work as every family should have and keep for frequent reference.

### PITTSBURGH:

PUBLISHED & SOLD BY HENRY MINER, BOOKSELLER, STATIONER AND NEWS AGENT,

Nos. 71 & 73 Fifth Street.

Sold also by all the Booksellers, and Merchants generally, in the Western country.

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### HENRY MINER'S PITTSBURGH ALMANAC

For 1867.

Common Notes for	1866.	Commend	cement of	fthe	Sea	sons.
Dominical Letter,	$\mathbf{F}$			D.	н.	M.
Golden Number, (Lun.	Cycle) 6	Spring,	March	20	8	18E.
Epact, (Moon's age Jan		Summer,	June	21	4	52E.
Selar Cycle,	´´ 28	Autumn,	Sept.	23	7	15 m
Roman Indiction.	10	Winter.	Dec.	22	1	19m
Julian Feriod.	6580	,				

### The Twelve Signs of the Zodiac.

		1100 10	cive Dig	no of one	Ziouruc.	
	N	ORTHERN.			SOUTHERN	•
Head,	Y	Aries,	Ram.	Reins, -	Libra,	Balance.
Neck,	Ŕ	Taurus,	Bull.		Scorpio,	
Arms,	П	Gemini,	Twins.	Thighs,	Sagittariu	s,Bowman.
Breast,	55	Cancer,	Crab.	Knees, V3	Capricorn	Goat.
Heart,	$\mathfrak{S}$	Leo,	Lion.			Waterman
Bowels,	m	$\mathbf{V}$ irgo,	Virgin.	Feet, X	Pisces,	Fishes.

### Movable Festivals in certain Churches in 1867.

Septuagesima Sunday	y, Feb. 17	Low Sunday,	April 28
Shrove Sunday,	Mar. 3	Rogation Sunday,	May 26
Ash Wednesday,	Mar. 6	Ascension Day,	May 30
Midlent Sunday,	Mar. 31	Whit Sund'y, Penteco	stJune 9
Palm Sunday,	April 14	Trinity Sunday,	June 16
Good Friday,	April 19	Corpus Christi,	June 20
Easter Sunday,	April 21	First Sunday in Adver	nt Dec. 1

Explanation of the	e Characters used in	ı the	Catendar.
O Sun.	& Mars.	S. s.	Seconds.
New Moon.	24 Jupiter.	m.	morning.
D First Quarter.	b Saturn.	e.	evening.
O Full Moon.	ਮੁੱ Herschel.	inf.	inferior.
( Last Quarter, or	d Conjunction.	sup.	superior.
Moon in general.	☐ Quartile.	sta.	stationary.
A Moon runs high.	8 Opposition.	peri.	perihelion.
Moon runs low.	7★ Seven Stars.	aph.	at helion.
Ascending Node.	O Deg. 'min. ''sec.	per.	perigee.
88 Descending Node.	N. North. S. South.	apo	apogee.
Ø Mercury.	D. d. Days.	dec.	declination.
Q Venus.	H. h. Hours.	lat.	latitude.
The Earth.	M. m. Minutes.	or.	greatest.

The year 5628 of the Jewish Era begins August 30, 1867. The year 1284 of the Mohammedan Era begins May 5, 1867. Month of abstinence observed by the Turks, begins January 6, 1867.

VENUS (Q) will be our Morning Star until the 25th day of September, then Evening Star until the end of the year.

EMBER DAYS.—March 13, 15, 16; June 12, 14, 12; Sept. 18, 20, 21; Dec. 18, 20, 21.

#### ECLIPSES

In the year 1866, there will be four Eclipses-two of the Sun and two of the Moon.

First .- An annular ecripse of the Sun, March 6th, at 4h. 18m. in the morning, invisible in the United States. The Sun will be centrally eclipsed at noon in longitude 29° 42' East from Greenwich, and in latitude 48° 30' North, a point in the southern part of Russia. Hence, the eclipse will be visible throughout Europe. Second .- A partial eclipse of the Moon, March 20th, visible at

Pittsburgh as follows:

Beginning of the eclipse. 1h. 55m. 24s. morning. Middle of the eclipse, Sh. 28m. 42s.

End of the eclipse. 2m.5h. 6s. Magnitude of the eclipse, 93 digits on the Moon's south limb.

Third .- A total eclipse of the Sun, August 29th, at 7h. 44m. in the morning, invisible in North America. The Sun will be centrally eclipsed at noon in longitude 24° West from Greenwich, and in latitude 46° 40' S. a point in the S. Atlantic ocean. The total eclipse will traverse South America, very near the line marking the 35th degree of S. latitude. The Sun will be totally eclipsed at the city of Buenos Ayres, and very nearly so at Monte-

Fourth.-A partial eclipse of the Moon, September 13th, visible

at Pittsburgh as follows:

Beginning of the eclipse. evening. 6h. 36m.30s.Moon rises as the Sun sets, 6h. 13m. 24s. Middle, 7h. 6m. 88.

End of the eclipse, 8h. 35m. 32s. Magnitude of the eclipse, 8 2-5 digits on the Moon's north limb.

MERCURY ( ) can be seen a little above the eastern horizon about an hour before sunrise, for 3 or 4 days before and after April 22, August 21 and December 9; also, a little above the western horizon about an hour after sunset, for 3 or 4 days before and after March 9, July 6 and October 31.

### CHEERFULNESS AT HOME.

Among Christian parents, not only calmness and patience, but cheerful good nature, are of vital importance. Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it. If it displeases, they are apt to avoid it. If home is the place where faces are sour, words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially the little ones, in such a way as to make them happy. Solomon's rod is a great institution, but there are cases, not a few, where a smile or a pleasant word will serve a better purpose, and be more agreeable to both parties.

#### INTRODUCTORY REMARKS.

It gives us pleasure to acknowledge the frequent friendly letters received from the various readers of our Almanac, touching its moral influence in families, and what it has done for many a youth—the anxiety manifested every year to meet a new number, replenished with fresh items of astronomical science, chronology and religious literature. To all such we would say, that as long as we shall be able to stand at the helm, and steer by the "Star of Bethlehem," the vessel will continue to float toward the desired haven.

The regular production of such a work is no small task, but patience, perseverance, and a desire to do good, are equal to every enterprise, no matter how difficult. Our labor in this, another number, will find its way into many thousands of families, who will as usual discover many things calculated to inspire youthful hearts with noble sentiments, to instil into their minds maxims of virtue; also, such lessons of practical philosophy as will tend to eradicate local prejudices and superstitions (evils which greatly abound)-lessons that will support solitude with pleasure, and enable to pass through temptations with prudence. The true principles of religion are the only sure foundation of society. We may legislate year after year, enact laws for the punishment and prevention of crime; we may build churches and seminaries of learning, and engage in many schemes and regulations for the amelioration and social well being of mankind; but unless society is founded on religious education, all such human efforts will fail and vanish like the "baseless fabric of a vision." Therefore, let us consecrate our wealth and influence in holy activity, and then we can consistently pray for the good time to be hastened, "when a nation shall be born in a day," and the Christian world become united in the bond of universal love and harmonious union. SANFORD C. HILL.

IMMORAL Boys.—Look out for your boys, fathers and mothers, when night comes on. There is nothing more ruinous to their morals than running about at that time. Under cover of darkness, they acquire their education in crime, they learn to be rowdyish, if not absolutely vicious; they can catch up loose talk, they hear sinful expressions, they see obscene things, they become reckless and vicious. If you would save them from vulgarity, save them from vice, save them from prison, see to it that night finds them at home.

THE PAST.—The past—that unfathomable ocean, into which the river of time is insensibly gliding. The past—that unsearchable abyss, from which we vainly endeavor to snatch the perishable of our heart's secret worship. The past—mysterious vortex that has swallowed up all we have been, thought, felt, acted or endured; and it is no less impossible to recover a fallen kingdom, or a ruined world, than a faded rose leaf, or the idle thought.

### TABLES OF THE COMPARATIVE AMOUNT OF READINGS

IN THE BOOKS OF THE OLD AND NEW TESTAMENTS.

No. Books.	Names of Books in the order of Size.	Order of Size in thou- sandths.	No. Books	Names of Books in the order of Size.	Order of Size in thou- sandths.
1	Psalms,	1.000	1	Luke,	1.000
$\bar{2}$	Jeremiah,	.903	2	The Acts,	.960
2 3	Ezekiel,	.827	. 3	Matthew,	.917
4	Genesis.	.818	4	John,	.744
5	Isaiah,	.781	5	Mark,	.558
6	Numbers,	.708	6	Revelation,	.444
7	Exodus,	.679	7	Romans,	.371
8	Deuteronomy,	.575	8	1st Corinthians,	.367
9		.550	9	Hebrews,	.279
10	2d Chronicles, 1st Samuel.	.509	10	2d Corinthians,	.236
11	1st Kings,	.502	11	Galatians,	.123
12	Leviticus,	.497	12	Ephesians,	.123
13	2d Kings,	.474	13	1st Peter,	.100
14	1st Chronicles,	.463	14	1st Timothy,	.095
15	2d Samuel,	.428	15	1st John,	.094
16	Job.	.405	16	James,	.089
17		.400	17	Philippians,	.086
18	Joshua,	.391	18	Colossians,	.082
19	Judges,	.346	19	1st Thessalonians,	.073
20	Proverbs, Daniel,	.250	20	2d Timothy,	.069
$\frac{20}{21}$		$\frac{.230}{.232}$	21	2d Peter,	.063
22	Nehemiah, Ezra,	.163	$\frac{21}{22}$	2d Thessalonians,	.042
23	Zechariah,	,134	23	Titus,	.039
$\frac{20}{24}$	Esther,	.119	24	Jude,	.026
			. 25	Philemon,	.018
25	Ecclesiastes,	.117	26	2d John,	.012
26	Hosea,	.111	27	3d John,	.012
27	Amos,	.088			
28	Lamentations,	.078	TE	ne book of Psalms be	eing the
29	Micah,	.065	unit	of the Old Testame	ent, and
30	Song of Solomon,	.058		the unit of the N	
31	Ruth,	.051	volu	me of the other bo	ooks are
32	Joel,	.044		n in parts of a th	
33	Malachi,	.038		former unit is to th	ie latter
34	Zephaniah,	.035	as 1	is to .576.	
35	Habakkuk,	.032			
36	Jonah,	.027		iese are the first t	
37	Nahum,	.027		kind ever published	
28	Haggai,	.023		ted expressly for	Miner's
39	Obadiah,	.014	Pitts	burgh Almanac.	

LUNATIONS. D 11 ы New Moon, 5 7 10E

In the God that made the bee, and the ant, and the daisy, made me,

DF		t Quarter, 13 11 14 the ant, and then he is no						
		Moon, 20 2 16M me, and of n	nai	ntai	, id Ditt	gan	inte	rest
		Quarter, 27 9 27M in the smaller	et	affai:	ns c	f my	life.	
W			. (	0	(	0	0	
D	D	Chronological Record.	ris	ses.	sets.		dec	.S.
Tu	1	Emancip'ion. Proc'n.,'63. Begins	7	24	4	44	0	,
W	2	pleasant, but soon changes into	7	24	4	45	22	55
Th	3	Cicero b. 107, B. C. raw winds.	7	24	_	46		50
Fri	4	National Fast, 1861. with		24	_	47	1	43
Sa	5	Diephon Docatat boili, 11,0.	7	24		48	ł	37
F	6	flurries of snow.		24		48	i	30
Mo		Corona. 1st King Prussia, 1701.		24		- 1	22	22
Tu	8	Galileo died, 1642.	7	24	_		22	14
W		Star of West fired upon, 1861.	7	24	1		22	6
	10	Moderates for rain or snow.	7	23			21	57
Fri	11	Alex. Hamilton born, 1757.	7	23	ı		21	48
		Remark. darkness in Eng. 1779.		23	1		21	38
		Chief Jus. Chase b. 1808. Vari-		23	1 -		21	28
Mo	14	able winds produce changeable	7	22	1 -		21	18
		Capture of Fort Fisher, 1865.	7	22	1 -		21	7
		Gibbon, historian, d. 1794.	7	21	1 -		20	56
		Reb. Ex-Pres. Tyler d. 1862.	7	21		- 7	20	44
Fri	18	weather. Pleasant, gentle frosts	7	21	ł	1	20	32
Sa	19	Bat. of Mill Spring, 1862. and	7	20	1		20	20
		G. B. ack. U. S. Indepen. 1783.		19	1		20	7
		J.C. Fremont b. 1863. sunshine.		19			19	53
		Becomes very cold and bluster-		18		-	19	40
		Wm. Pitt, premier, died, 1806.		18			19	26
3		Frederick the Great born, 1712.		17		8	1	12
		R. Burns b. 1759. ing, ending		16	1		18	57
		in showers of snow, with hard	7				18	42
		J. J. Audubon died, 1851.	7	_	1		18	27
		Wm. H. Prescott died, 1859.	7				18	11
		Dr. Eliphalet Nott died, 1866.			1		17	55
	30						17	39
Th	131	Constitu'l. amend't. passed,'65.	.17	11	5	17	117	22

For every one, life has some blessings—some cup that is not mixed with bitterness. At every heart there is some fount of pure water, and all men at some time or other case their sweetness. Who is he that has not found on his path of life some fragrant rose bush, scenting all the air with its sweet perfume?

				J	AN	UAR	Y, 186	7.				7
\$		5	C°	3	U	18 <sub>M</sub>	Francis	u th	psol	f wi	h tl	e proper
ğ	c	5	a	3	8	48 E						to thy
24	d	5	a	7	6							t to the
Ħ	d	5 -	I	18	11	22M						st afford,
♂	d		I	19	7	22M	1	-				y youth
5	d	ó	C	28	4	10 E	may be	a coi	mior	to	iny	old age.
M	0	sou	th.			o I D'L o	n - m on t	(	(	(		C
D	н.	M.	8	Astron	אווייכ	airne	nomena	ris	es.	sou	ıth.	signs.
1	12	3	50	Pole >	on	meric	l. <b>62</b> 6e.	3	20	8	4]	loins
2	12	4	18	( in a	pog	ce, 2	48e.	4	14	9	27	thighs
3	12	4	46	Day b	real	ks, 5	46m.	5		10		
4	12	5	14	Q rise	8, 4	. 52m	. 💆	5	57	11	1	knees
5	12	5		3 sou				se	ts.	11	49	18
6	12	6		24 set				5	48	eve	37	legs
7	12	6	34	্ rise	s, 3	$10 \mathrm{m}$		6	44		25	
8	12	-6	59	Twilis	ht	ends,	6 28e.	7	44	2	13	A12-
9	12	7	24	Aldeb	arai	n S. Ś	11e.	8	44	3	0	feet
10	12	7		ţin '				9	46	3	47	X
11	12	8	13	Ç in ;	oeri	h. 8 4	10m.	10	48	4	34	head
12	12	8	36	Pole >	on	merid	l.542e.	11	53	5	22	gr
13	12	-8		Algen				mo	rn	6	13	neck
14	12	9	21	Rigel	S. !	9 <mark>32</mark> e		0	58		5	8
15	12	9	43	Day b	rea!	ks, 5	46m.	2	-6	8	1	8
16	12	10	- 3	Day's	inc	rease.	22m.	3	14	9	()	arms
17	12	10		7 % 01				4	20	10	(i	П
18	12	10					0m. 🙃	5	24	11	2	breast
19	12	11	]	Twili	ght	ends,	6 37e.	6	22	mo	rn.	23
20	12	11	19	gina	phe	lion,	1115m.	ris	es.	0	2	heart
21	12	11	36	Sirius	S.	10 3	ie.	7	2		(	St.
22	12	11	52	[ apel	la S	. 8 5	9e.	8	8			bowels
23	12	12		Day's				9	14		46	
24	12	12	22	⊋ rise	8, 4	14m		10	16	3	35	reins
25	12	12	36	& sou	th,	10 40	de.	11	17	4	22	=2=
26	12	12	50	21 set	s, 5	36e.		m	rn.	5	7	loins
	12	13		5 ris			3.	0	15		52	m
28	12	13	14	Day b	réal	ks, 5	41m.	1	12		37	
	12	13	24	Day 1	0 h	ours	long.	2	7	7	23	thighs
30	12	13		din :				3	1		9	
31	12	13					, 50m.	3	51	8	56	knees
			RIL	oion.—1	here	is an e	nermous a	mou	at ut	imi	atio	n religion
am	ongst	us.	11 t	nere wer	e as	great a	proportion	n or	COUL	rerie	it co	on in cir-

IMITATION RELIGION.—There is an enormous amount of imitation religion amongst us. If there were as great a proportion of counterfeit coin in circulation in the nation, we would all be on the alert to detect and destroy it. We would feel the danger of being ourselves deceived, and losing the riches for which we care.

		ATIONS.	D	H	M	WHEN th						
		v Moon,	4	.0	55 E	life in myri exhibits des						
		t Quarter,		8	20 E	pressive sens	se c	of the	Þ	wer a	and	skill
		l-Moon,	18	<b>2</b>	21 E	of the Crea						
(I	⊿as	t Quarter,	26	6	12m	heavens.			_			
	M	CI.	1		-1 D-	1		9	,	9	5	Ð
D	D	Chr	onoic	gic	al Rec	cora.	ri			ets		s.S.
Fri		1st Presid						10	5	18	0	'
Sa	2	Treaty pe	ace l	U.S	8. & M	exico,'45.	7		5	19.	16	48
F	3	Sets	in w	ith	sleet,	snow and	7		5	20	16	30
M	4	Peace neg	gotia	tio	ns fai	led, 1865.	7	7	5	22	16	12
Tu	5	Specie pa	yme	nts	suspe	nded, '41.	7	6	5	23	15	54
W	6	Fort Hen	ry t	ake	n, '62	2. storm.	7		5	24	15	36
$\mathbf{T}$ h		Expect b						4	5	25	15	17
Fri	8	Occupa.	of B	ran	chvill	e, 1865.	7		5	27	14	58
Sa	9	Jeff. Davi	s ele	ec. 1	reb. ${f P}$	rés. 1861.	7	2	5	28	14	39
$\mathbf{F}$	10	Col. Strei	ghte	esca	p.fr.	Libby,'64	7	1	5	29	14	20
M	11	frosts. B	Slink	s o	f suns	hine, with	6	59	5	30	14	0
Tu	12	Abra. Lin	coln	b	1809.	a frosty	6	58	5	31	13	40
		Blackston						57		33	13	20
		St. Valen					6	56	5	34	13	0
Fri	15	Becon	nes r	nile	l and	pleasant.	6	54	5	35	12	39
		Fort Don					6	53	5	36	12	19
		Charl'ton					6	52	5	37	11	58
M	18	cold and	blust	eri	ng. (	Cold rain,	6	50	5	38	11	37
		Ft. Ande						49	5	40	11	15
		Gr. New 1					6	48	5	41	10	34
Th	21	Gr. earth	q. in	Ch	ili, 18	335. and	6	46	5	42	10	32
Fri	22	Occupa.	of W	'iln	aingto	on, 1865.	6	45	5	43	10	10
Sa	<b>23</b>	snow. S	har	o fr	eczing	g. Vari-	6	43	5	44	9	48
		Burning					6	42		45	9	26
		Nashville					6	41	5	47	9	4
Tu	26	Victor Hu	igo l	bor	n, 180	)2.  able,	6	39	5	48	8	42
W	27	C	hilli	'nŋ,	storn	ny winds.	6			49	8	19
Th	28	Fort Pitt	tak	en,	1758		6	36	5	50	7	57

Do not say you cannot pray because you cannot say much, or well, or long. Praying is wrestling with God; the heart is the wrestler; holy faith is the strength of it: if by means of this strength thy heart be a good wrestler, though thou art ever so tongue-tied, thou wilt be a prevailer. Retoric goes little in the heavenly court, but sincere groans have a kind of omnipotency.

ğ	d	C	4	5	7м						reproving him, take
24	6	$\mathcal{I}$	4	1	41 E						which you
H.	-	C	14		28 E	reprove					n the re.
8	6	(	15		24м	prover					roduce its
þ	d	$\mathcal{C}$	25	2	11 <b>M</b>	offsprin	g in	the 1	repro	ved.	
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1	$\overline{12} 1$	3 52	Day 1	orea	ks, 5 8	7m. ⊌	4	40			knees
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3	12 1	4 6	21 6	⊙, '	0 43e.		6		11		legs
4	12 1	4 12	♀ ris	es, á	10m.		se	ts.	eve	. 9	
5	$12 \ 1$	4 17	3 sou	ith,	9 51e.		6	36	0	57	feet
6	12 1	4 21	24 set	s, 5	Ge.		7	38		45	
7	12 1	4 25	b d	24,	$3.44 \mathrm{m}$	,	8	41		32	
8	12 1	4 28	5 ris	es, 1	14m.		9		3	21	head
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	12 1		Ծ suյ	ე. ძ	$\odot$ , 11	8m.	mo	rn.		55	
12	12 1	4 30	2 II	⊙,≀	5 17e.		1	3	6	51	arms
	12 1		Day's	inc	r. 1h.	$20\mathrm{m}$ .	2	8		48	
14	12 1	4 27	Day 1	orea	ks, 52	4m. D	3	10	. 8	47	breast
15	12 1	424	(in)	erig	gee, 5 :	24m.	4	9	9	46	59
	12 1				8 53e.		5	2		44	heart
	12 1	4 16	Procy	on i	5.942	e.	5	50	11	40	U
	12 1	4 11	& sta	tion	ary, 5	10e.		es.			bowels
	12 1	4 5	Pole:	*W	. elong	g. 9 12.	6	52		33	ny
20		3 59	φgr.	W.	elong.	5.16m.	7	57		23	reins
21					17m.		8	59		11	
22					) 21m.		10	0			
23			Day :	11 b	ours lo	ng.	10	- 1			loins
	12 1	3 27			14m.		11	56		30	m
	12 1				8 30e.		mo	rn.		16	thighs
<b>2</b> 6	12 1	3 8	Day's	ine	r. 1h.	54m.	0	50		2	7
27	12 1	257	(in	apog	gee, 2	30m.	1	42		49	1
28	12 1	$2\ 46$	ÿ in	$\Omega$ ,	9 3e.	$\forall$	2	32	7	37	knees

How to Raise Boys.—The most approved method of raising children in this "age of progress" is to let them run about the streets until a late hour—call swearing, smartness; blackguardism, precociousness; and every species of malicious mischief, fun. The pupils of these night schools generally graduate in prison, and thence run on to ruin. A boy who is allowed by over-indulgent parents to run about at all hours of the night, will never amount to any thing.

Ir was a beautiful expression of LUNATIONS. D M Burke's upon the death of his son, New Moon. 6 4 18м that his child in this world would D First Quarter, 13  $27 \, \mathrm{M}$ 3 be his ancestor in the skies. Elder-O Full Moon. 20 35 M born in glory-junior of the housea Last Quarter, 28 26<sub>M</sub> hold is the senior in heaven.

W M. 0 ٧ 錗 Chronological Record. D D rises. sets. dec. S. Fr 35.5 1 Gen. Twiggs turns traitor, 61.6 51 2 Czar of Russia died, '55. Chill-6 335 Sa 52F 3 Occupa. of Charlotteville, '65. 6 325 53 6 48 4 ing winds, with cold rain and 6 30 5 54 Mo Tu5 Bishop Alex. Campbell d. 1866. 6 285 55 2 W 6 Col. Crocket killed, 1836. 275 57Th 7 Brit. Bible Soci. formed, 1804.6 255 58 15 Fr Clears and shines, but 6 59 52 sleet. 4 29 Sa 9 Bat. Monitor and Merrimac, '62. 6 226 4 F 10 Wire invented, 1410. 5 4 Mo 11 sets in to rain and sleet. 6 3 42 196 Tu 12 Gen. Grant com. in chief, 1864.6 13 Planet Herschel, #, discov. 1781/6 2 54 166 Th 14 Newbern captured, 1862. 146 2 31 FrVapor portends more rain. 6 126Sa 16 Dr. N. Bowditch d. '38. Clears 6 1 F 17 Chief Jus. Taney b. 1777. 96 9 1 20 Mo 18 Last day of reb. Congress, '65. 6 8.6 10 0 56 Tu 19 for a few hoar frosts. Becomes 6 66 11 20 Pope's bull ag. Bible soci's, '07.6 12 dec. N. 4.6 Th 21 Occupa. of Goldsb'o, '65. serene 6 36 13 0 15 Fr 22 Decatur fell in a duel, '20. 16 0 39 Sa23 balmy. Variable winds produce 5 59.6 15 F 24 Bombs first used, 1588. 586 26 much 5 16 1 Mo 25 Witchcraft act repealed, 1736, 5 56,6 1 50 Tu 26 1st printing in Eng. 1471. rain, 5 546 18 13 W 27 ensued by a few charming days. 5 37 53.619 Th 28 Charles Wesley died, 1788. 3 516 200 Fr 29 Gen. Scott ent. Vera Cruz, 1847.5 49.6 3 24 21Sa 30 City of Paris taken, 1814. 22 47 A few light showers. 5 466 F 31 23

Hs that devotes himself to God's guidance and government, with an entire dependence on God's wisdom, power and goodness, has a better security to make him easy, than if all the kings and potentates of the earth should undertake to protect kim.

									**		~~~	****
_						ARCH	186	7.				11
₽		3		2	6		Нідн	ER i	s the	Chr	istia	n's motte.
24		ď	$\mathcal{C}$	$\frac{4}{2}$	10	9м				-		ve nearer
ğ		ģ	$\mathcal{Q}$	7	0	50 E				_		ill be his
州		d ,		13	11	57 E						laid aside
8		d	$\mathfrak{C}$	14	6	17 E	earth.	rtai	con	tnat	Dine	is him to
5		ძ		24	10	14м (						
M		sou		Astro	nomi	cal Phe	nomens		$\mathbb{I}$			. (
$\overline{\mathbf{D}}$	н.	М.	s.					rı				signs.
1	$\overline{12}$	12	34	Day	brea	ks, 5 4	m.	3				knees
		12				8 12e.		; <b>4</b>				legs
	12					14m.			43			
	12	11				ary, 4 3		1	21			
- 1	12	11				h. 10 5						feet
	12	11	29	¦⊙ ec	lip	–invisi	ble.		ets.			
	12	11				5 16m.		7	35			head
	12	11				twiligh		8	41		6	
	12	10				elong.		9				neck
	12	10				11 14e.		10	:	1 .	51	_
	12	10				er. 2h. 2		12	0	!		arms
12		9				C in pe				5	43	, II
13		9	41	Day	brea	ks, 4 4	lm.	1	4			breast
	12	9	24	ð gr	. N.	lat. 1 5	2e. △	2	3	7	39	
15		9	7	ğ gr	. N. l	lat. 6 33	e.	2	56			heart
16		8	50	ŏ st:	ation	ary, 4	₽0e.	3	45		30	. જ ્
17		8				ours lo		4				bowels
18		8				elong.			- 1	11	13	m
19		7				risible (			41			ny
20		7				-Sprin	g beg.		es.	0		reins
21		7				6 43e.		7	45		49	, -≏
22		7				41m.		8	44	1		loins
23		6				7 11e.	1	9	43	2	22	m
24		6				12m.	į	10		3		thighs
25		6				6 0m.		11		3	55	1
26		5	49	♀ 1n	r. 6 (	⊙. <b>–</b> € ir	apo.			4	42	1
27		5				0 4e.	$\forall$	0	24	5		knees
28		5				3. 9 386		1	11	6	16	1/3
29		4	53	Day	sinc	r. 3h. 1	tom.	1	56	7		legs '
30		4				12e.		$\frac{2}{3}$	38	7	52	200
31		4				3 20e.			17	8	40	222
very	R. J.	ked i	ce re	marke "If th	d to Jo	hn Newto i is a true	n, i <b>n r</b> ela	itiou t. I	to th shall	he <b>c</b> o nev	nv∈r er de	sion of a

Mr. Jar once remarked to John Newton, in relation to the conversion of a very wicked man: "If this man is a true penitent, I shall never despair of the conversion of any one again." "Oh, I never did," rejoined Mr. Newton, "since God saved me."

				•		1
L	UNATIONS. D H M THERE are a					
OI	New Moon, 4 4 44E And know					
	First Onarter 11 9 49m born,			-		- 1
OF	full Moon, 18 5 46 E Devour the	to co carth	e, for	d and	fish,	
a I	ast Quarter, 26 8 41 E And leave b	ehiu	dan	emį ty	cish	
WI	Mt	1 0	0 1	63	6	)
D	Chronological Record.	ris	es. s	ets.	dec	.N
Mo	1 Southside R. R. destroyed, '05.	5	$\overline{446}$	24	0	-
Tu	2 Jeff. Davis leaves for Danville, '65	5	43 6		4	56
W	3 Richmond burnt, 1865. Season-	á	41)6			19
Tb	4 able small rain, ending in clear		406		5	42
Fri	5 Marshall ap. Chief Jus. 1801.		38.6		1	5
Sa	6 Gen. Ewell capt. 1865. spring		36		1 -	28
F	7 weather. Divers light showers.		35		6	51
M	8 Louisiana admitted, 1812. with		33		7	
Tu		5	324	32	7	85
	10 N. Y. Tribune 1st issued, 1841	5	300			58.
	11 much thunder. Quick vegetation		28€			20
Fri	12 Mobile occupied, 1865. presents	5	270	3 85	8	42
Sa	13 Raleigh occupied, 1865 athou	-5	25	36	9	3
F	14 Pres. Lincoln shot, 1865. sand	45	246	38	9	25
	15 charms. Light southern gale		22		9	47
	16 Easter snow storm, of 1854.	5	21	3 40	10	8
W	17 Dr. Franklin died, 1790. bring	5	191	3 41	10	29
Th	18 Great carthq. in Mexico, 1787	.5	18	5 42	10	50
Fri	19 frequent showers. Clear and	15	16	3 48	11	11
Sa	20 Occupation of Macon, 1865.	5	15	3 44	11	32
F	21 Alexander the Gr. d. B. C. 323		13	3 45	11	52
M	22 Sun totally eclipsed in Eng. 1718		12	3 46	112	12
Tu	23 serene, but soon threatens rain	,5	10	3 47	12	32
	24 Brazil discovered, 1500. wind	/5	- 9	6 48	12	53
	25 The poet Cowper died, 1800.	5	8	5 49	413	12
Fri	26 Surrender of Gen. Johnson,'65	. 5	- 6	5 50	18	31
	27 and thunder		- 5		13	51
	28 Danville, Va., occupied, 1865.		4	-	414	9
	29 Sun totally eclipsed in Eng. 1653		2		14	28
Tu	BulMontgomery, poet, died, 1854.	5	1	6 5-	114	47
T	us comparison of the journey of life to a tran	⊲i <b>t</b> n	Cross	a dese	ert is	very

THE comparison of the journey of life to a tran-it across a desert is very folicitously expressed in a verse of the hymn, "Forever with the Lord," by Montgomery:

<sup>&</sup>quot;Here, in the body pent, absent from heaven I roam,
Yet nightly pitch my moving tent a day's much nearer home."

	<i>a</i> / <i>r</i>	APRIL, 1867. 13
	ó	( 1 7 47M ONE who, in early years, will not
ğ	6	6 3 2 0 E look forward with virtuous fore-
Hi .	ರ	c 10 6 3m thought and resolution along the
8	ó	E 11 4 15 E formed it is probable in maturer
ħ	ó	© 20 3 16 E years, to look backward on it with
21	6	c 29 1 SM compunction and sorrow.
M @	sout	th.
D H.	м.	s. Astronomical Phenomena rises. south. signs.
112	3	59 Day breaks, 4 12m. 3 53 9 28 feet
2 12	3	41 Regulus S. 9 18e. 4 28 10 16 €
3:12	3	23 8 south, 6 44e. 5 111 5 head
4 12	3	5 9 rises, 4 5m. sets. 11 56 γ
5 12	2	47 4 rises, 3 54m. 7 33 eve. 48 neck
612	2	30 Sun due east, 6 30m. 8 43 1 43 8
7.12	2	13 (in perigee, 8 0e. 9 51 2 39 arms
8 12	1	13 q in perigee, 8 0e. 9 51 2 39 arms 56 🗸 sta. — 🗸 in g . 10 57 3 37 日
9.12	1	39 Day 13 hours long. 11 59 4 36 breast
10 12		22 ? rises, 9 5e. $\approx$ morn. 5 34 $\simeq$
1112	1	6 Regulus S. 8 42e. 0 54 6 31 5
12 12	0	50 Alphard S. 758e. 1 44 7 26 heart
13 12	0	34 Day breaks, 3 48m. 2 28 8 18 \ \Omega
14 12	0	19 Denebola S. 10 11e. 3 6 9 8 bowels
15 12	0	4 б п ⊙, 6 12e. 3 41 9 56 щ
1611	59	49 Day's inc. 4h. 3m. 4 15 10 43 reins
17 11	59	35 Alioth on merid. 11 5e. 4 47 11 30 =
18:11	59	20 & in aph.
1911	59	7 Twilight ends, 8 19e. 7 32 0 16 m
2011	58	54 Day breaks, 3 36m. 8 29 1 2 m
2111	58	41 4 rises, 2 59m. 9 24 1 48 thighs
22 11		28 \(\psi\) gr. W. elong. 10 23c. 10 16 \(\pri\) 2 35 \(\psi\)
23 11		17 (in apogee, 4 48e.   11 6 3 22 knees
24 11	58	5 9 rises, 3 46m. $\Rightarrow$ 11 51 4 10 $\forall$ 3
25 11	57	54 5 rises, 8 2e. morn. 4 57 13
26 11	57	44 8 sets, 1 18m. 0 33 5 44 legs
27 11		34 Regulus S. 7 40e. 1 13 6 31 w
28,11	57	24 Sun due east, 7 8m. 1 49 7 18 feet
29 11	57	16 Spica S. 10 48e.   2 23 8 5 ×
30/11		7 Day's incr. 4h. 37m. 2 57 8 54 head
777		Made abis as but the staller hand. We will be a series

Worps are little things, but they strike hard. We wield them so easily, that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew and drizzling rain; but when unfitly, like the frost, the hail and the desolate tempest.

LUNATIONS. D H M

New Moon, 4 2 20M

D First Quarter, 10 4 44 E

○ Full Moon, 18 8 32M

A Last Operator, 26 0 2 E

READ just as you would naturally speak on the same subject, and under similar circumstances; so that if any one should hear you without seeing you, he could not tell whether you were reading or speaking.

OFull Moon, 18 8 32M seeing you, he could not tell whether												
(Last Quarter, 26 0 2E   you were reading or speaki												
	M	Chample sized Revol	1	9		ð	G					
D	D	Chronological Record.	ris	ses.	se	ts.	dec	.N.				
W	1	Sunshine, light winds and flying	4	59	$\overline{6}$	<del>5</del> 5	0					
Th	2	Reward for Jeff. Davis, 1865.	4	<b>5</b> 8	6	56	15	23				
Fri		Fire at San Francisco, 1851.	4	57	6	57	15	41				
Sa		Dick Taylor surrendered, 1865.	1	56	6	58	15	58				
F	5	clouds. Expect gusts of wind,	4	55	6	59	16	16				
M	6	South Sea Act passed, 1716.	4	<b>5</b> 3	7	0	16	33				
Tu	1	Columbia river discov. 1792.	4	<b>52</b>	7	1	16	49				
W	8	Cromwell refu'd to be king, 1657	4	51	7	2	17	6				
Th	9		4	50	7	3	17	22				
Fri	10	Jeff. Davis in pettico. capt. 1865.	4	49	7	4	17	38				
Sa	11	Ram Merrimac blown up, 1862.	4	<b>4</b> 8	1 -	5	17	53				
F		Last engag't of the war, 1865.		47.	1 -	_	18	8				
M		thunder, wind and rain. Charm-		46	4		18	-				
Tu	14	Vaccination first applied, 1796.	4	45	1		18	38				
W		Battle of Resaca, 1864. ing	4	44	1		18	52				
Th		Wm. H. Seward born, 1801.	4	43	1 -		19	6				
		spring weather. Warm breezes,		42	1 -	-	19	20				
9		Lincoln and Hamlin nomin'd, '60		41	1 -		19	33				
		Jeff. Davis in Fort. Monroe, '65.		40			19	46				
		Gen. Lafayetted. in Paris, 1834.		39	1		19	59				
		sunshine and flying clouds bring		38	1.		20	11				
W	22	Martha Washington died, 1802.	4	38	1 -		20	23				
		Army Potom. 100,000, rev. '65.		37			20	35				
		Queen Vic. born, 1819. season-		36	1		20	46				
Sa		able showers. Aspects denote	1	35		,	20	57				
E		,	4	35	1	19		8				
M	1	John Calvin died, 1564. much	1	34	1	20		18				
Tu		thunder. Keep lightning rods		34	1 -	21		28				
W		Winfield Scott d.'66. in order.	3	33	1	21		38				
Th		Origin of literary jours. 1865.	4	32	1	22		47				
Fr	131	Gen. Hood surrendered, 1865.	14	32	611	23	41	55				

EYERY virtue communicates a proportionate degree of felicity: for instance: honesty gains confidence, the exercise of justice gains estimation; prudonce gains respect; countery and affability ann affection; temperance gains health, and fortitude gives that peace of mind which adversity cannot

		distribute the	444		RT A V	1 0	17	ممم	*	44	***	
					MAY	, 18	)/.					15
	Ó	$\mathcal{Q}$	2	5	53м	G	RIEF	mt	rmu	rs:	ange	er roars;
	6	$\mathbb{Q}$	7		44 E							appiness,
	ರ	(	. 9		22 E							in quiet
3	d	$\mathbb{C}$	17		8 E							or a fall
21	6	C	26		43 E		nark ard e			shing	e on	of time
ð	ძ	a	31	4	6м	towa	aru e	CIL	шу.			
M @	sou	th.			1 Di			(	I	(	ζ	C
Dн.	М.	8.	istro.	пош	cal Pi	ienom	епа	ris	ses.	SOL	ıth.	signs.
1.11	56	57 1	Day	brea	ks, 3	14m		3	31	9		head
2 11	56	521	Day	14	ours	long.		4	6	10	34	လု၁
3 11	56	46	9 in	aph	elion,	429	e.	4	44	11	28	neck
4,11	56	<b>3</b> 9	♀ ris	ses,	3 56n	l.		se	ts.	eve	25	8
511	56				gee, 5			8			24	arms
611	56	29.5	Sun	đue	east,	7 211	m.	9	48	$^{2}$	24	п
7 11	56	24	5 ris	es,	7 10e		a	10	47	3	25	breast
841	56				8 23e			11	41	4	25	93
911	56				I 55m			mo	rn.	. 5	22	heart
10 11	56				43m			0	28	6	15	S.
1111	56				7 25e.			1	9	7		bowels
12 11	56				S. 10			1	44		55	
13 11	56				S. 8			$^{2}$	18	8	42	reins
14 11	56	$9^{i}$	Aliot	h or	meri	d.91	9e.	2	50	9	27	<u>-</u>
15 11	56	9 I	Pole	*E	. elen	g. 3 3	8e.	3	22	10	13	
1611	56	9.1	Day	brea	ks, 2	52m		3	54	10	58	loins
17 11	56				9 37€			4	27	11	44	m
18 11	56				S. 10			ris	ses.	mo	rn.	thighs
19 11	56		Wili	ght	ends,	9 8e		8	11		31	Î
20 11	56				meri			9	1	1	18	1
21 11	56	20;	a in	apog	gee, 6	12m	٠	9	49	2	5	knees
22 11	56	$24  _{2}$	ŭ ri	s€s,	1 8m.			10	32	$^{2}$	53	13
23 11	56	29	ð set	s, 0	10m.			11	12	3	40	legs
24 11	56	33	o ris	es, a	15m			11	49	4	26	
25 11	56				10 59			mo	rn.	5	13	m
26 11	56	45	ggr.	. S.	lat. 9	43m.		0	23	5	59	feet
27 11	56	51 2	ч п	⊙.–	-ÿin	$\Omega$ .		0	57	6	45	×
28 11	<b>5</b> 6				8 54e			1	29	7	32	head
29 11	57				ast, 7			2	2	8	21	S.
30 11	57	14 I	Day'ı	s inc	r. 5h.	. 34n	n.	2	37	9	13	neck
3111	57	22.3	ğ sı	ip.	s ⊙,∶	1 34e		3	17	10	7	8
TEMPO	RAL	BLESSI	NGS.	Wish	for th	em cat	itiou	sly;	ask	for	hen	submis-

TEMPORAL BLESSINGS.—Wish for them cautiously; ask for them submissively; want them contentedly; obtain them honestly; accept them humbly; manage them prudently; employ them lawfully; impart them liberally; esteem them moderately; increase them virtuously; use them subserviently; forego them easily; resign them willingly.

LUNATIONS. н М New Moon,  $^2$ 9 52<sub>M</sub>

As long as we continue living, we must continue praying; this breath

D First Quarter, 9 1 17m we breathe till we breathe our last, because then we shall take our leave										
		Moon, 16 11 34 E of it, and u				e h	ave	con-		
		Quarter, 25 0 9m tinual occas	1011	101 1						
W	M	Ol l- m' - l B l	1		0		9			
D	D	Chronological Record.	ri	ses.	se	ts.	dec.	N.		
Sa	1	Mourning for Pres. Lincoln, 65.	4	<b>3</b> 2		24	0	1		
F	2	Clouds condense charged with	4	31	7	$^{24}$	22	12		
Mo	3	A young Prince of Wales b.'65.	4	31		25	22	19		
Tu	4	Reb. Toombs com. suicide,'65.	4	30	7	26	22	26		
W	5	Occupation of Galveston, 1865.	4	30	7	<b>2</b> 6	22	33		
Th		storm and much thunder. Pleas					22	40		
Fr		Lincoln & John'n nominated,'64	4				22	46		
Sa		Gen. A. Jackson d. 1845. and	_	29			22	51		
F		Fire ball fell in London, 1803.		29			22	57		
		for some days. Prepares for		<b>2</b> 9	į.		23	1		
Tu		Col. Crawford burnt, 1782.	4	<b>2</b> 9			23	6		
W		New York incorp. 1665. hair		<b>2</b> 9		30	23	10		
		Gen. Winfield Scott born, 1786.		<b>2</b> 9			23	13		
Fr	14	storms and heavy thunder	4	23	1 -		23	16		
	15	James K. Polk d. 1849. Serene	,4				23	19		
F	16	Gr. solar eclipse at Pitts. 1806	4	28		_	23	22		
Mo	17	John Wesley b. 1703. sultry	,4	<b>2</b> 9	7		23	24		
Tu	18	with light flying clouds. Look	4	29	7		23	25		
W	19	Council of Nice, 325. out for	4				23	26		
Th	20	Blackhole tragedy, 1756. some	4	<b>2</b> 9	1 -		23	27		
Fr		Paul Jones born, 1748. sud		29	1.		23	27		
Sa	22	den thunder gusts Sultry		29	1.		23	27		
F	23	Blockade rescinded, 1865.	4	30			$^{23}$	27		
		Henry Ward Beecher b. 1813					23	26		
		Mrs. Sarah Hill died, 1866.	4		i		23	24		
W	26	but quite pleasant to	4	<b>3</b> 0	7		23	23		
Th	27	Hon. J. R. Giddings d. 1864.			7	-	23	20		
Fri	28	James Madison died, 1836.	4		1 -		23	18		
		Trial of assassins closed, 1865.	4	32	1 -		<b>23</b>	15		
F	30	the end	. 4	32	7	34	23	11		

Ir men could find the fabled fountain that is to restore youth, and health and beauty, with what eagerness they would rush to drink its waters. Yet with scarcely less eagerness do they now rush to drink of waters that will bring upon them old age, and disease, and loathsome ugliness.

JUNE, 1867. 17																
ğ	-	3	(	2	0	45 E		ഹേർ	thei	W.A	gotr.	etimes be				
Щ	C	5	C	4	$^{2}$	20м						ht of, and				
8	(		(	7	5	4м						ell, even				
þ		3	C	13	8	20 E	when we	ve deserve to be well spoken								
21	ć		a	23	1	5м		_				urity can				
₽	d	5	C	30	0	30м	not be h	ad in	thi	1077 8	ild.	)				
M		sou	ıth.	Astro	nomi	cal Phe	nomena		7	0		C				
$\overline{\mathbf{D}}$		М.	8.					115	es.			0				
	11	57	31	ğ in	peri	h. 108	m.	3	58	11		arms				
2	11	57	40	Day	brea	ks, 2 3	32m.	se	ts.	eve		П				
3	11	57	50	( in	peri	igee, 0	36m.	8	33	1	8	breast				
4	11	58	0	Q ris	ēs, ā	37m.	~	9	31	2	11	59				
	11	<b>5</b> 8	10	8 set	s, 1	1 35e.		10	22	3	11	heart				
	П	<b>5</b> 8	21	24 ris	es, (	) 12m		11	7		8					
7	11	58	32	Sun	due	east, 7	$57 \mathrm{m}$ .	11	47	5	2	bowels				
8	11	<b>5</b> 8				10 0e		mo	rn.	5	52	me				
9	11	58	54	Day	15 k	iours l	ong.	0	22	6	<b>4</b> 0	reins				
10	11	59	6	Spice	a S.	8 3e.		0	54	7	26	-				
11	11	<b>5</b> 9	18	ğ gr	. N.	lat. 5 5	4e.	1	26		12					
12	11	<b>5</b> 9	30	Alph	aca	S. 10	5e.	1	57		57	loins				
13	11	<b>5</b> 9	42	βQ	щ,	6 48e			29	9		m				
14	11	59	55	Arct	urus	S. 8 8	38e.	3	4	10	28	thighs				
15	12	0	7	Day	brea	ks, 2	25m.	3	41	11	15	Ī				
16	12	0				S. 10		ris	es.	mo	rn.	1				
17	12	0	32	a in	apog	ee,11	24m. ⊌	7	47		$^2$	knees				
18	12	0	45	$\mathbf{Alpl}$	aca	S. 94	l0e.	. 8	31		50					
19	12	0	58	Twil	ight	ends,	9 36e.	9	13	1	37	legs				
20	12	1	11	Arct	urus	S. 8	14e.	9	52		24	m				
21	12	1	24	⊙ en	. ত্র	. Su	m. beg.	10	26		10					
22	12	1	37	8 Se	ts, 1	10 52e.		10	59		56	feet				
23	12	1	50	o ris	es,	3 1m.		11	31	4	41					
24	12	2	3	Sun	due	east, 8	1m.	mo	rn.	5	27	head				
25	12	2	15	24 ri	ses,	10 56	e.	0	<b>2</b>		14					
26	12	2	28	5 so	uth,	8 46e		0	35	7	2	neck				
27	12	2	41	24 st	atio	nary, 🤉	9 55m.	1	11		54	8				
28	12	$^2$	53	Day	brea	aks, 2	27m.	1	50		48					
29	12	3	5	Day'	s de	crease,	$2\frac{1}{2}$ m.		35		46	arms				
30	12	3				4 54e		3	26	10	47					
		-														

TRUTH—There is no crime more infamous than the violation of truth. Men can be sociable beings no longer than they can believe each other. When speech is employed only as a vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself.

LUNATIONS. H м New Moon.  $28 \mathrm{M}$ D First Quarter, 11 E

If we were not at liberty to reject temptation, sin would be no sin. It is the offer of the grace of resistance to be without excuse.

OFull Moon, 36 E 16not used, which makes the offender a Last Quarter, 24 16<sub>M</sub> 9 New Moon. 30 23 E  $\overline{W \mid M}$ 0 Chronological Record. D  $\mathbf{D}$ rises sets. dec. N. 1 Origin Smithsonian Inst. 1836. 4  $M_0$ 337 34 Tп Pleasant breezes produce re-4 33.7 34 23W 3 U. S. Treaty with China, 1844. 4 34.7 34224 Cor. stone Get'g Mon't laid, '65.4 317 Th3422Fri 5 Assas's Pres. Lin. fo. guilty, 654 357 33|22 $S_{a}$ 6 freshing coolness. Honest farm- 4 357 33 22 T 7 Four assassins hanged, 1865. 367 33 22 8 Port Hudson surrendered, '63. 4 Mo 367 9 Pres. Taylor died, 1850. 377 32 22 W 10 will not suffer any whiskey to be 4 387 32 22 Th 11 John Quincy Adams b. 1767. 397 31 22 Fri 12 Morgan raiders enter Ohio, '63. 4 397 31|21Sa 13 Barnum's Museum burnt, 1865. 4 30 21 407 11 14 drank in their houses or in their 4 Mo 15 Inquisition abol. in Spain, 1835. 4 417 Tu 16 The flight of Mahomet, 622. W 17 Whiskey insurrection, 1794. 28|21Th 18 harvest fields. Since the war, Fri 19 Garibaldi born, 1807. whiskey 4 457 Sa 20 Massacre of Vateline, 1620. F 21 R. Burns, poet, d. 1796. and 4 Mo 22 ale have become the next greatest 4 477 25.20 Tu 23 Origin of newspapers, 1588. 487 W 24 Laying the Atlantic cable, '65.4 497 Th 25 30,000 pic-nic Fenians N.Y.'65 4 50 7 Fri 26 curse, and now are threatening 4 517 21.19Sa 27 Atlantic cable laid, 1866. 52 7 F 28 Harlan Page born, 1791. 537 Mo 29 Thomas Corwin born, 1794. 53 7 18 18

THERE never was an instance seen, in which rum selling or rum drinking produced any real change of a man's principles for the better; neither did it ever make him any more healthy, or strong, or happier, or respectable. the reverse no tongue can tell!

54 7 17

557

to scourge our whole country. 4

31 Gen. G. H. Thomas born, 1816. 4

JUH1, 1807.
H o 1 3 35 E THE North American Review ar-
\$\frac{3}{5}\$ \frac{2}{5}\$ \frac{3}{4}\$ \frac{2}{34}E gues that profability indicates a chronic weakness of intel ect and
b b c a d b d d d d d d d d d d d d d d d d d
8 6 3 2 3E gues that profability indicates a chronic weakness of intelect and a poor education, for it requires no genius to swear, while it does require some learning and talent to
Q 6 ( 29 10 SE   converse in genteel language.
35
D н. м. s. Astronomical Phenomena. sets. south. signs.
1 12 3 29 (in perigee, 10 6m. A sets. 11 50 breast
$212$ 3 $41 \oplus \text{far. from the} \odot , 40 \text{m} + 8 = 10 \text{ eve } 53 = 5$
3 12 3 52 Day 15 hours long. 8 59 1 53 heart
412 4 3 2 rises, 3 6m. 9 42 2 51 32
512 4 14 & in &, 5 31m. 10 21 3 44 bowels
612 4 24 ggr. F. elon. 252m. 10 55 4 35 my
712 4 34 5 south, 8 le. 11 28 5 23 reins
812 4 44 Sun due east, 7 55m. 11 59 6 9 🗻
912 4 53 3 sets, 10 9e. morn. 6 55 loins
1012 5 1 4 rises, 9 56e. 0 32 7 40 m
1112 5 10 Twilight ends, 9 30e. 1 6 8 26 thighs
12 12 5 18 Antares S. 8 59e. 1 42 9 12 1
1312 5 25 Alphaca S. S 2e. 2 21 9 59 1
14 12 5 32 g in apogee, 1,42e. 3 3 10 47 knees
1512   5 38 ¢m aphel. 9 46m. ∪ 3 50 11 34 1/8
1612 5 44 Day breaks, 2 45e. rises. morn. legs
1712 5 49 Ras Alhague S. 9 46e. 7 52 0 21 2 3
1812 5 54 Antares S. 8 35e.   8 29 1 8 29
1912 5 59 \stationary, 6 24m. 9 2 1 54 feet
2012 6 2호3병, 7 51e. 9 34 2 40 米
2112 6 6 gin Q, 4 32e. 10 4 3 25 head
2212 6 8 5 stationary, 5 11e. 10 37 4 11 9
23 12 6 11 5 south, 6 57e. 11 10 4 58: φ
24 12 6 12 9 rises, 3 30m. 11 47 5 47 neck
2512 6 15 8 sets, 9 28e. morn. 6 38 8
2612 6 14 Sun due east, 7 37m. 0 28 7 33 arms
27 12 6 14 24 rises, 8 47e. 1 16 8 31 II
28.12 6 13 Day breaks, 3 0m. $\rightleftharpoons$ 2 9 9 31 breast 29.12 6 12 7 in perigee, 6 12e. 3 9 10 33 $\circlearrowleft$
29.12 6 12 q in perigee, 6 12e. 3 9 10 33 55
30 12 6 10 Dog Days begin. sets. 11 31 heart
31 12 6 7 Day's decrease, 45m. 7 35 eve 34 &

The gentlest touch of God's finger upon the soul is like the touch of daybreak upon the horizon. Birds waken and trill their notes, and leaves flatter in the fresh breeze, and there is an electric thrill of joy and hope through the whole domain of nature.

***		T											
20	AUGUST, Eighth Month, 31												
	UNATIONS. D H M God will be												
D First Quarter, 7 1 48 <sub>M</sub> the hand which steers, and the head which directs, when both are ruled													
Tart Occasion 20 4 2 by the heart which prays.													
(Last Quarter, 22 4 2E "Prayer moves the hand which New Moon, 29 7 44 moves the world."													
	· · · · · · · · · · · · · · · · · · ·				_								
W	Chronological Record	0	sets.	d.o.	1								
_	<u>D</u>	ises.		o aec	14.								
Th	1 Colum. disco. con't S. Amer. 1498				47								
Fr	2 Atlantic cable parted, 1865.			17 17	$\frac{47}{32}$								
Sa	3 Columbus sailed, 1st voy. 1492,			17	16								
F Mo	4 Continues sultry for several days. 4 5 Gen. R. M'Cook assass'd, 1862.			17	0								
Tu				16	43								
w	7 French throne dec'd vacant, '30.			16	27								
Th	8 A refreshing shower cools the air.		7 7		10								
Fr	9 Gr. fire at Constantinople, 1838.		1 -	15	52								
Sa		5 5	7 5	15	35								
F		56	7 3	15	17								
Mo	12 Clouds collect for rain and thun-	5 7	7 2	14	59								
	13 Gr. earthq. in Syria, 1822. der.		7 1	14	41								
W	14 First printed book, 1457. Warm	<b>5</b> 9	6 59	14	23								
$\mathbf{T}\mathbf{h}$	15 Gr. Ketchum forgeries disco. '65.	<b>5</b> 10		14	4								
Fr	16 gales generate settled rain. $A$	5 II	1 .	13	45								
	17 Gov. Trumbull, Sr. died, 1785.			13	36								
F	18 Lord John Russell born, 1792.	5 13		13	7								
	19" Peter Parley" b. 1793. sultry			12	48								
	air prevails until the weather		1	12	27								
	( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )		1 -	12	8 48								
	22 Hercula. & Pompeii burned, 63.		1		28								
Fr	100000000000000000000000000000000000000			11	7								
Sa	24 becomes dry. A fine shower 25 Cannon first used in bat 1346.		1	10	47								
			1	10	26								
Tu			1	10	5								
	28 makes regetation	5 28	6 39	1	44								
			6 37	1	22								
Fr	30 Penn & his emigrants arriv. 1682		6 36		1								
Sa	31 John Bunyan died, 1688. smile.	5 26	6 3	1 -	39								
<b>-</b>	re Past.—The past—mysterious vortex that ha	s swal											

have been, thought, felt, acted or endured; and it is no less impossible to recover a fallen kingdom, or a ruined world, than a faded rose leaf, or the

idle thought.

-							,					
S	ó		C	6	3	$44_{\rm K}$	1				_	erson you
5	6		C	7	7	$12 \mathrm{M}$						rry a per-
21	ó		C	16	5	47M						is a short
낽	ó		C	25	3	39 E	1		-			ch human to preach,
ğ	5		Ì	28	5	13м						f recorded
Q	6		a	28	8	13 е	time."			,		
M	⊕ s	ou							7		7	(
D		M.	S.	Astro	nomi	cal Phe	enomena		ts.		ith	_
$\frac{1}{1}$		6		Don	hasa	1 9 (	ina	8	15	$\frac{1}{1}$		boweis
		G	-#1	Day	orea P	ks, 3 ( O, 11 -	ли. 150	. 8	54	$\frac{1}{2}$	24	
								9	27			reins
		=	JU = 1	¥ 118	es,	3 49m.	10.	10	0.	4	3	
		5 ~	91	Q gr	. D.	lat. 7	406.					_≏
						59e.		10	33	4	36	loins
						8 6e.		11	71	5	-	m
				り set			0.04	11	42	6	22	
		5	20	Vega	on	merid.	9 24e.		orn.	7	- 5	thighs
						E. 7 1		0	20	7	55	
10		5				<b>一</b> り口		1	1	8		knees
11		5		$\mathbb{C}$ in	apog	gee, 0 4	2m. ⊌	1	47		30	ぴ
12		4	ã0	ቑ sta	tion	ary, 3	4e.	2	35		18	ぴ
13		1	40	Twili	$_{ m ght}$	ends, 8	3 45e.	3	27		. 5	legs
14	12	4	29	Pole	* I	E. elon.	9 38e.	4	22	11	52	A-4-4
15	12	4	17	Ras .	Alba	igue S.	7 52e	ris	es.	mo	m.	feet
16	12	1	6	Day	brea	ks, 3 :	28m.	7	38	0	38	×
17	12	3 -	53	Altai	r S.	10 0e		8	Ğ.	1	24	×
18	12	3	40	21 ris	ses,	7 15e.		. 8	41		10	head
19	12						8 40e.	9	14,	2	57:	do
20	12	3	13	ਹੈ set	s, 8	22e.		9	49	3	45	neck
21	12						152m.	10	27	1	35	8
22	12					4 32m.		11	10	5	27	arms
23	12					7 33e.		11	59	6	$2\dot{2}$	П
24						ih. 04		mo	rn.	7		breast
25		1	57	Sund	lue o	east, 6	52m.a	0	55	8	18	5
26						— (in		1	57			heart
27		Ī	24	5 set	s. 9	50e.	T 9.	3			17	
28		ì	7	ÿ in	peri	h. 9 2	5m.	4	12			bowels
29		0 .	49	⊙ ecl	inse	d. invi	isible.		ts.			np
30						s end.		7	23	1	2	ny
31		0	13	Day,	s dec	s. 1h. 5	7m.	7	57	1		reins
		_					ant to con					

WHEN we have done wrong, and want to conceal the fault, the very way we take to hidde it often leads to detection. We must go where God is not, if we would be safe from detection; but since God is in every place, we may be sure our sin, however secret it may be, will find us out.

LUNAT	CIONS	D	Н	M	HE who	rea	rs u	p one	chil	d in	
D First Quarter, 5 6 11 E Christian virtue, or recovers one											
OFull N	Ioon,		ture to God, builds a re precious than Sclo-								
C Last C											
New I		t. Peter's; more endur-									
WIM		© @ &									
DD	Chr	onole	ogic	al Rec	eord.	ris	es.	sets			
	r Russi	an r	oilu	29 V OY	ened, '51.	<u> </u>		6 3	_ '	-	
Mo 2 E	nd of Ol	ld St	vle	recko	n'g, 1752.	5				56	
					ensued by					34	
					864. gusts				_ '		
	annah .						30				
					19. wind,	1					
					serene air,						
F 8 F						อ					
Mo 9 II	States	firs	t so	style	ed, 1776.	5	34			19	
Tu 10 J	idge St	orv	d.	1845.	whole-					_	
W 11 80	me to bi	reath	ie.	$A g \epsilon$	eneral rain	5	36			34	
Th 12 F	ngitive	Slav	e b	ill pas	sed, 1850.	5	37		$5  ext{ } 4$		
Fri 13 D	eath of	Gen	. V	Volfe,	<b>1</b> 759.	5	38	6 1	3 3	48	
Sa 14 M	exico ta	aken	by	Gen.	Scott, '47.	5	39				
F 15 re	freshes	the p	oast	ures.	Becomes	5	40	6 1		2	
Mo 16 C	ape of G	łood	Ho	pe tal	ken, 1795.	5	41	в		39	
Tu 17 P	itts. Ar	sena	l e	rplosi	on, 1862.	5	42	6	6: 2	16	
W 18 h	azy and	l coo	l.	$\dot{S}out I$	iern winds	5	43	6	5 1	52	
Th 198	heridan	cap	t. 5	,000	pris's, '64.	5	44	6	3 1	29	
Fri 20 M	lassacre	at I	Pao!	li, 17	77.	5	45	6	1 1	6	
Sa 21 S	ir Walt	er S	cott	died	, 1832.	5	46	6	0 0	42	
F 22	bring	rai	n.	Cool	$l\ mornings$	5	47	5 5	8 0	19	
Mo 23 H	larlan Ï	Page	die	d, 18	34.	5	48	5 5	6 de	c.S.	
71 24 B	avonets	s firs	t us	sed in	bat. 1693.	. 5	49	5 5	5 0	28	
W 25 M	Irs. F.	D. H	Ien	ians k	). 179 <del>4</del> .	5		5 5	3 0	51	
Th 26		and	l w	arm e	afternoons.	. 5	51			15	
Fri 27 F	ist rail	roac	l in	the	world, '25.	. 5	52	5 5	0 1	. 38	
Sa 28 I	readful	tem	pes	t in N	LEng.'38	5	53	5 4	8 2		
F 29				Begi	ns to rain	. 5	54	5 4	6 2	25	

Physical Laws.—In the physical world, we know that all laws are obeyed; that is, they operate at all times and in all places, with infallible certainty. This uniform operation of physical laws is among the most unequivocal evidences of the omnipotency of the Creator. What his power has established, his power sustains with invariable regularity.

Mo 30 Francis Wayland, D. D. d. 1865. 5 55 5 45

SEPTEMBER, 1867. 23												
5	d		C	3	5	37 E	1					
24	6			12	- 6	33м	1					down his
Ŋĩ	d			21	11	45 E						and read
Q	d			27	7	8 E						d reckon be great-
ğ	δ		a :	28	11	58м	ly amaze				,	20 8.040
O+ XX +O	ර			29	7	50 E						
M	0		th					, (	7		7	(
D	н.	M.	s. ;	stro	nom	ical Phe	enomena		is.			signs.
1	$\overline{11}$	59	$\overline{51}$ I	)ay	brea	aks, 3	50m.	8	31	2	40	reins
2	11	<b>5</b> 9	36.	Vegs	on	merid.	7 45e.	. 9	4	3	28	loins
3	11	59	16 I	Day	13	hours l	ong.	9	39	4	15	11]
4	11	58	57 8	Sun	due	east, 6	34m.	10	17	5		thighs
5	11	58	37	? ris	es,	5 6m.		10	58	5	50	Ī
6	11	58	17	3 se	ts, 7	40e.		11	42		37	
7	11	57	57	ÿ gr	. N.	lat. 5	lle. ⊌	mo	rn.	7		knees
8	11		37	g in	apos	zee, 5 6	e.(7th)		28			V3
9	11	57	16	4 so	uth,	10.58	e.	1	19	8	59	legs
10	11	56	56	ģδ	φ,	3 36e		2	13		46	
11	11	56	35	5 se	ts, 8	53e.		3	9	10	33	ALL .
12	11	56					7 44e.	4	9	11	19	feet
	11	55	53	∢ ec	lips	ed—vi	sible.	ri	ses	m	rn.	$\times$
14	11	55	321	Day'	s de	ec. 2h.	32m.	6	42		6	head
15	11	55	11	ŭ su	рd	⊙. Çg	r. N. lat	7	16		53	
16	11	54	491	)ay	bre	aks, 4	7m.		50			neck
17	11	54				. 7 58e			28		32	
18	11	54	73	Wil	ight	ends,	7 40e.	9	10	3		arms
19	11	53	46	4 so	uth.	10 14	e.	9	57	4	18	П
20	11					77e.		10	49	-	14	
	11					542m		11	47	-		breast
	11	52	43	( in	per	ig.—m	idnight	mo	rn.	7		50
23	11	52	22	⊙ eı	iter	s <u> </u> , 7	$15 \mathrm{m}$ .	0	50	8	7	heart

The memories of childhood, the long, far away days of boyhood, the mother's love and prayers, the voice of the departed playfellow, the ancient church and school-house in all their green and hallowed associations, come upon the hear, in the autumn time of life, like the passage of a pleasantly remembered dream, and cast a ray of their own purity and sweetness.

1

9

9

26'eve 30

sets. 11 40 reins

13 10 50

0 35 S.

57 bowels

18 loins

111

24 11 52 1 Autumn begins.

51

50

50

30 11

25 11 51 41 9 sup. o ⊙, 10 58m.

51 20 Day 12 hours long.

0 5 sets, 7 54e.

50 40 8 in v, 1 26m.

21 Fomalhaut S. 10 15e.

1. Day's dec. 3h. 15m.

D First Quarter, 5 0 57 E O Full Moon, 13 8 4M C Last Quarter, 20 3 57M

H M GOVERNMENT is unfaithful to itself, to its subjects, and to God, if it fails to be a terror to evil-doers, and a praise and protection to those that do well. Acts 16:36.

New Moon, 27 7 43 M do Well. Acts 10: 50.													
W	M Characterist Basel	100	9	1	3	Ø							
D	Chronological Record.				ts.	dec	.S.						
Tu	First run of a steamboat, 1807.	5	56	5	43	0	1						
W	2 First rail road in U.S. 1833.	5	57	5	41	3	35						
Th	3 S. W. winds bring mists of	5	58	5	40	3	58						
Fr	4 Geo. Bancroft b. 1800. small	5	59	5	38	4	21						
Sa		6	0	5	<b>3</b> 6	4	44						
$\mathbb{F}^{i}$	6 Jenny Lind b. 1820. ensued by	6	1	5	35	5	8						
Mo		6	2	5	33	5	31						
Tu	8 Elizabeth Hill d. 1855. frosty	6	3	5	32		54						
W	9 Assault on Savannah, 1779.	6	4	5	30	6	16						
Th	10 P. H. Brown, the pious, d. '61.	6	5	5	28	6	39						
Fr	11 mornings generate vapor	6		5	27		2						
Sa	12 Independence of Brazil, 1822.	6	7	5	<b>2</b> 5	7	25						
F	13 59 knights burned at Paris, 1307	6		5	24	7	47						
Mo	14 Wm. Penn born, 1644. for	6	9	5	22		9						
Tu	15 rain. Clears up with dense	6	11	5	21	8	32						
W	16 1st N. York newspa. pub. 1725.	6	12		19		54						
Th	17 David Nelson, D. D. died, 1844.	6	13	5	18	9	16						
Fr	18 Lord Palmerston died, 1865.	6	14			9	38						
Sa	19 morning fogs. Settled cold	6	15	5	15		0						
F	20 Champ Ferguson hanged, 1865.	6	16	5	13		21						
Mo	21 Col. Baker killed in bat. 1861.	6	17	5	12	10	43						
Tu	22'Arch. Alexander, p. p. d. 1851.	6	18	5	11	11	4						
W	23 rain, far and wide. A few	6	19	5	9	11	25						
Th	24 Delhi conquered, 1803. chill-	6	20	5	8	11	46						
Fr	25 T. B. Macaulay born, 1800.	6	22	5	6	12	7						
Sa	26 Chili dec. war ag. Spain, 1865.	6	23		5		28						
F	27 ing winds, ensued by fine days	6	24	5	4	12	48						
Mo	28 B. Greenleaf, au. ari. d. 1864.	6	25	5	2	13	8						
Tu	29 Earthq. in New Eng. 1727. 30 John Adams born, 1735.	6	26	5	1	13	28						
W	30 John Adams born, 1735.	6	27	5	0		48						
Th	31 and rain.	6	28	4	59	14	8						

HABIT.—Such are the force and power of habit, that it is said to be "second nature." What we are in the habit of, soon becomes, as it were, natural to us. Every person has naturally an appetite for food, but none has a taste by nature for chewing tobacco. Habit is first like a spider's web; if neglected, it becomes a twine—a cord—a rope.

	ar De directions	relation	College College	(II)	TOBE	CK, 180	7.	tetata		Risks	25
21 6	5 (	7		10	37 M			mod	lest	nnil	resp ctful
सिं ८	. `		9	5	40M						your su-
\$				10	20 E	periors.	177	liat	is B	ore	unlovely,
8 6	, `		28	5	18 E						han to see
ħ d	. '	4 /	28	9	2 E						assume an
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M		3			OOM	spect to	1	7			Superiorat
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30 11		47	Day'	s de	ecr. 4h	. 33m.	7	28	2	22	Î
31 11	43	44	øgr.	Е.	elong.	6 21e.	8	13			knees

PATIENCE.—Said one to Mrs Wesley, "How can you have the patience to teach the same thing twenty times over to your child?" "Why," said she, "If that said it over only lineteen times, and given ever, I should have lost all my labor. It was the twentieth time that fixed it."

LUNATIONS. D H h Winst Owant

26

"I won'r," said a child to his kind parent, when he had been requested

ן ע	D First Quarter, 4 9 7M to do a little favor. That child is										
O Full Moon, 11 7 49 E to do a little layor. That											
()	as	t Quarter, 18 11 46M   shunned by									
1	Ver	▼ Moon, 25 11 51 E   good.									
W	M		1	3		<b>9</b>	6	9			
Þ	D	Chronological Record.	ri	ses.	se	ets	dec	31			
$\overline{\mathrm{Fri}}$	1	M'Clellan com. in chief, 1861.	$\overline{6}$	30	$\bar{4}$	57	0	′			
Sa	2	Gen. Fremont removed, 1861.					14	46			
F	3	Earl Russell pr. minister, 1865.	6	32			15	5			
Мo	4	A few fine Indian summer days.	6				15	24			
Tu	5	Powder plan exposed, 1605.		34				42			
W	6	Cuba discov. 1492. Frosty	6	35	4	52	16	0			
Th		Gen. M'Clellan withdrawn, '62.		37	4	51	16	18			
Fri		mornings soon generate vapor	6	38	1	50	16	36			
Sa		Prince of Wales born, 1841.	6	39	1	49	16	53			
				40				10			
		and cold rain. Becomes blus-						27			
Tu	12	10,000 prisoners exchanged, '64.	6	43	1	46	17	43			
W	13	Meteoricshowers, 1833. tering	6	41	4	45	17	<b>5</b> 9			
Th	14	Cowper's Jno. Gilpin pub. 1782.	6	45	1	44	18	15			
Fri	15	and changeable. Spitting snow						31			
		Ferguson, em. astron d. 1776.		47	1		1,8	46			
		Catharine II of Russia d. 1796.		48			19	0			
		Eruption Mount Etna, 1832.		50				15			
		and sleet. Raw winds and	1				19	29			
W	20	St. Paul shipwrecked, 63.	6			39		43			
Th	21	Ettrick Shepherd died, 1835.		53				<b>56</b>			
Fri	22	Pensacola bombarded, 1861.	6	54			20	9			
Sa	23	clouded skies bring general cold		55			20	22			
F,	24	Zachary Taylor born, 1784.	6	56			20	34			
		Noah Webster b. 1758. rain		58			20	46			
Tu	20	Wm. Cowper, poet, born, 1731.	6	98		35	20	58			
W	27	or snow. Pleasant, but soon be-	1	0	+		21				
		Wash. Irving d. '59. comes cold,	1	1	+	35	21	20			
Fri	29	Ohio admitted, 1802. and	7	2	£	35	21	30			

Sa 30 Dean Swift born, 1667. snows. 7 3 4 35 21 40. God loves to lade the wings of prayer with the choicest and chiefest of blessings. Many Christians have found, by experience, praying times to be sealing times. They have found prayer to be a shelter to their souls, a sacrifice to God, a sweet savor to Christ, a scourge to Satan, and an inlet to

20 11 48 50 q in apogee, 30m. | 8 36 | 3 26 legs

Christians are like passengers setting cut together in a ship for some distant country. Very frequently one drops everboard, but his companions know that he is only gone a shorter way to the same port, and that when they arrive there, they shall find them; so that all they lose is his company during the rest of the voyage.

4

6 53

9

 $10 \ 40$ 

23 eve 15

53 loins

27 thighs

46 33 \$ 6 5, 6 46m.

46 50 V in perih. 8 38m.

27 5 rises, 6 26m.

47 Pole \* on merid. 8 44e. 7 Arietis S. 9 27e.

28 Day's deer. 5h. 32m.

8 8 sets, 5 4e.

LUNATIONS. D H M D First Quarter, 4 5 0 M

LAZINESS grows on people-it begins in cobwebs, and ends in cables. 6 50m The more business a man has, the

OFull Moon, 11 6 50M The more business a man has, the							
(Last Quarter, 17 10 14E   more he is able to							
New Moon, 25 6 19E he learns to economize his time.							
W	M		6	)	<b>0</b>	: 6	ð
D	D Chronological Record.		ris	es	sets	dec	S.
F	1 Com. Barney d. at Pitts. 181	8.	7	44	34	0	7
M	2 Sherman reaches Millen, 186		7	54	34	21	59
Tu	3 Continental flag hoisted, 1778	5.	7	64	34	22	7
W	4 Serene, but rather cold. Va	ri-	7	74	34	22	16
Th	5 Dacotah organized, 1865. a	ble	7	84	33	22	23
Fri			7	94	33	22	31
Sa				104	33	22	38
F	8   winds bring rain or snow	in	7	114		22	44
M	9 John Milton, poet, born, 160	8	7	12 4		22	50
	10 Weldon rail road destroyed, '(	34.		124		22	56
W	11 Gr. fire at Charleston, '61. ma	ny	7	13  4		23	1
Th	12 places. Aspects denote mi	ich	7	144	34	23	6
Fri	13 N. Zealand discov. $1642$ . $falli$	ng	7	15 4		23	10
Sa	14 Mrs. Sarah Hill born, 1810.			164	34	23	14
F	15 Prince Albert d. 1861. weath	er.	7	16 4		23	17
M	16 Grows quite cold, and snow	cs.	7	17 4		23	20
Tu	17 Capture of Wytheville, 1864.			184		23	22
W	18 Thomas Corwin died, 1865.			184	35	23	24
$\mathbf{T}\mathbf{h}$	19 Hood driven to Duck River, '	34.	7	194	36	23	26
Fri	20 Peeps of sunshine, with a from	sty	7 :	20 4	36	23	27
	21 Savannah occupied, 1864. a			20 4	37	23	27
F	22 Alexandrian library burnt, 64	10.	7 5	21 4		23	27
M	23 Wash. resigns his commis. 178	33.		21 4		23	27
Tu	24 Pleasant gentle freezing for so	me		22 4	38	23	26
W	25 Christmas gifts to good childre	en.	7 9	22 4			24
	26 38 Indians executed, 1862.		7 5	22 4	39	23	23
Fri	27 Hugh Blair, D. D. died, 1800.	.	7 2	23 4	40	23	20
Sa	28 days. Expect snow or cold ra			23 4			17
	29 Pres. Johnson born, 1808.			23 4	41	23	14
	30 Kossuth at Wash. City. 1851			23 4			11
Tu	31 East India Co. chartered, 160	0.	7 2	24 4	43	23	6
Tur road ambition travels is too narrow for friendship, too crooked for							

THE road ambition travels is too narrow for friendship, too creeked for

love, too rugged for honesty, too dark for science.

Sornow quickens the intellectual powers, if it wounds the heart. Luther was wont to say, "If it were not for tribulation, I should not understand Scripture."

M

south.

journey; but redeemed by the same "precious blood," they will meet in that blessed home where Jesus dwells, and will join in one song of praise.

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D	-	~ ~ ~	~	Astronomical Phenomena.	. • `	7		.,	$\nu$ .
D		М.	~		4 2 10	es.		ith	
	11	49	12	Day breaks, 5 27m.	9		4	12	legs
			35		.10	27	4	57	***
	11		59	♀ sets, 5 34e.	11	24	5	42	feet
	11		23	♥ gr. N. lat. 4 27e.	mo	rn.	C	27	Ή
5	11	<b>5</b> 0	47	8 sets, 4 53e.	0	23		12	head
6	11	51	15	4 south, 5 12e.	2	24	7	<b>5</b> 9	g
7	11	51		5 rises, 5 49m.		28		49	neck
8	11	52	5	Fomalhaut S. 5 40e.	3	33	9	41	
9	11	52	31	♥ gr. W. elong. 0 48e.	4	44	10	38	K
		52	58	Pole * on merid. 7 53e.	5	51	11	37	arms
11	11	53	26	Twilight ends, 6 11e.	ris	es.	mo	rn.	
12	11	53	54	♥ 6 5. (in perig. ←	6	17	0	39	breast
13	11	54	22	7 ★ on merid. 10 10e.	7		1	42	25
14	11	<b>54</b>	50	φ in aphelion, 8 13m.	8	31	2	43	heart
15	11	55	19	Menkar S. 9 18e.	9			41	
16	11	55	48	Day breaks, 5 40m.	10	49	4	36	bowels
17	11	56	18	Arietis S. 8 13e.	11	55	5	28	m
18	11	56	47	Rigel S. 14 19e.	$\mathbf{m}$	rn.			reins
19	11	57	17	Twilight ends, 613e.	0	59	7	5	
20	11	57	47	Pole *on merid. 7 14e.	2	1	7		loins
21	11	58	17	5 rises, 5 2m.	3	1		38	
22	11	58	47	Oent. v9,119m. W.b.	4	1		25	thighs
23	11	<b>5</b> 9	17	8 sets, 4 40e.	4	58	10	12	Ĩ
24	11			♀ sets, 6 14e.	5	52	10	59	t
	12		17	24 sets, 9 29e.	se	ts.	11	47	knees
26	12	0	47	Day breaks, 5 44m.	5	38	eve	35	V3
27	12	1	17	© in apogee, 1 42e.	6	30	1	22	legs
28	12	1	47	vin⊗, 4 2m.	7	23	2	- 9	AN .
29	12		16	Twilight ends, 6 17.	8	18	2	54	m
30	12	$^{2}$	45	Aldebaran S. 9 52e.	9	15	3	39	feet
31	12	3	14		.10				€

MANY people consider the world as a worm does the interior of a nutsimply a place to feed and grow fat in.

The body is the soul's house, and, as the house grows old, it often lets in

upon its inhabitant light from heaven through the chinks made by time.

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#### MORNING REFLECTIONS

The solemn stillness of the morning, just before break of day, is a fit and friendly time for cool and undisturbed reflection of a man in perfect health, and refreshed by sleep. Let him compare his condition with that of half the world, and let him feel an indisposition to admire and adore his kind Protector, if he can How many great events have come to pass since I laid down to sleep! the thought makes me feel my insignificance.

The heavenly bodies have moved on, the great wheels of nature have none of them stood still, vegetation is advanced, the season is come forward; fleets have continued sailing; councils have been held; and on the opposite side of the world, in broad noon-day, business and pleasure, amusements, battles and revolutions have taken place, without my concurrence, consent, or knowledge. Great God! what am I in the world! An insect, a nothing!

How many of my fellow creatures have spent the night in praying in vain for ten minutes sleep? How many in racking pain, crying, "Would God it were morning!" How many in prison! How many in commission of great crimes! How many have been burnt out of house and home! How many have been shipwrecked at sea, or lest in untrodden ways on the land!

How many have been robbell and murdered—how many have died unprepared, and are now lifting up their eyes in torment! And here stand I, a monument of mercy,

"the living-the living, to praise God."

### A WORD TO PARENTS.

Habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil which undermine moral and religious instruction. What folly to think that a boy can play with the profane, impure, passionate boys who herd in the street, six days in the week, and have those stains all wiped out by being compelled to learn his Sunday lesson on the seventh. Children should most certainly be taught in the Sunday school, but they should also be taken care of through the week. They must be governed at home, and kept from contaminating influences abroad, or they are ruined. If parents ask, how shall we make our children obey; we answer, in

"Be sure you're right, then go ahead," was the motto of Davy Crocket, the great hunter and "funny Congressman," and there was never a better one. It is always important to start right, for good beginnings usually lead to good results; and in these days of fraud, deception and quackery, we would advise all who want good and cheap Dentistry to go to Drs. Sill & Gillespie, 246 Penn street, Pittsburgh. They have become perfect in the use of Laughing Gas, so much so, that while you are enjoying the most pleasant dreams, your teeth are extracted, and you are left to wonder at its marvelousness. They conduct the largest and most complete Dental Establishment ever known, are men of probity and honor, and do work at such low rates as to suit the wants of everyone.

the easiest and pleasantest way you possibly can; but at all events, make them obey. If you ask, how shall we keep our boys from bad company; we answer too, in the easiest and pleasantest way you possibly can, but at all events keep them out of the streets, especially after night-fall. The alternative seems to us as clear as any which circumstances ever made up for man—you must govern your children and keep them away from the contamination of vice.

### BETTER THOUGHTS.

There are moments in the life of all, no matter whether lofty or lowly, when better thoughts, like angel visitants, come to the mind, and if they are cherished, their visits will not be few and far between. As a bird whose wings cleave the upper deep, pausing sometimes by your door, is lured to the open window by the seeds which day after day you put there to allure it from its aerial flights, becomes less timid, until it comes and taps at the window pane, folds its wings, and picks the crumbs from your hand; so will our better thoughts come the oftener if we open the window of our hearts to receive them, welcoming and cherishing them, and luring them to our side. Better thoughts are angel visitants, and the moments when they come to us are blessed moments.

### THE ALPINE HORN.

A beautiful, pious and impressive custom prevails among the Swiss herdsmen in the Alpine regions. The shepherd's horn is employed in the mountainous districts for a much more noble purpose than merely sounding the "cow-call," it is used as a signal for a solemn and religious duty. As - soon as the sun has disappeared in the valleys and his last rays are glimmering on the summits of the mountains, the herdsman who dwells upon the loftiest peak, grasps his horn, which is like a speaking trumpet, and is used to convey sounds to a great distance, and pronounces aloud the solemn injunction to the world below - Praise God the Lord!" All the herdsmen in the neighborhood on hearing this, take their horns and repeat the same sentence at the doors of their cabins. Thus perhaps for a quarter of an hour, the cliffs, grottoes and bold mountain ridges, fling to each other oft-repeated echoes of the sublime " Praise God the

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Lord!" A profound and solemn stillness succeeds the last reverberation, and all kneel bareheaded, and continue in silent devotion, till darkness rests upon the earth, and veils the towering mountains. "Good night!" trumpets forth the herdsman of the loftiest summit; "Good night!" is repeated on all the mountains, from surrounding horns, the echoes once more awakened, gradually die away; after which each one retires and lays himself down to sleep.

### IT IS A SOLEMN THING TO LIVE.

We see not in this life the end of human actions. Their influence never dies. In ever-widening circles it reaches beyond the grave. The ball once in motion, rolls on and on down the steeps of eternity forever. The train is laid in time, the explosion is in eternity. We talk much of the solemnity of dying. With hushed voice and almost pulseless heart, we gaze upon the pallid cheek, the quivering lip, and heaving bosom of a dying friend. It is a solemn scene. But let us think more about the solemnity of living.

Death removes us from this to an eternal world. Time determines what shall be our condition in that world. Every morning as we go forth to act, we lay the moulding hand upon our destiny; and every evening when we have done, we have left a deathless impress upon our character. We touch not a wire but vibrates in eternity—not a voice but reports at the throne of God. Our characters will attend us through eternity. If good, they will follow us like friendly angels through our lives, shed light in our graves, and illuminate our immortality. If bad, they must accompany us in life, haunt us in death, and torment us in eternity. Let youth especially think of these things, and regulate their conduct accordingly; let every one remember, that in this world where character is in its formation state, it is a serious thing to think, to speak, to act, to live.

### THE RESTING PLACE.

"So man lieth down, and riseth not till the heavens be no more; they shall not wake nor be raised out of their sleep."

However dark and disconsolate the path of life may seem to any man, there is an hour of deep and quiet repose at hand, when the body may sink into a dreamless slumber.

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Let not the imagination bestartled if this resting place, instead of the bed of down, shall be the bed of gravel, or the rocky pavement of the tomb. No matter where the poor remains of wearied man may lie, the repose is deep and undisturbed; the sorrowful bosom heaves no more; the tears are dried up in their fountains; the aching head is at rest, and the stormy waves of earthly tribulation roll unheeded over the place of graves. Let armies engage in fearful conflict over the very bosoms of the pale nations of the dead, as they did in the cemetery lot of Gettysburg, not one of the sleepers heeds the spirit-stirring drum, the thunder of the guns, or responds to the rending shouts of victory.

How quiet these countless millions slumber in the arms of their mother earth. The voice of thunder shall not wake them; the loud cry of the elements, the winds, the waves, nor even the giant tread of the earthquake, shall be able to cause any inquietude in the chambers of death. They shall rest and pass away, the last great battle shall be fought; and then a silver voice, at first just heard, shall rise to a tempest tone, unspeakably terrible, penetrating the voiceless graves. "For the trumpet shall sound,

and the dead shall hear his voice."

### RELIGION THE ONLY BASIS OF SOCIETY.

Few men suspect, perhaps no man comprehends the extent of the support given by religion to every virtue, No man, perhaps, is aware how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were not there the sense of higher benevolence to quicken and sustain it: how suddenly the whole social fabric would quake, and with what fearful crash it would sink into hopeless ruin, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. And let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath

4

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is unheard in heaven; that secret crimes have no witness, but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is everything to us, and death is a total everlasting extinction; once let them thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow! We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we believe that, were the sun quenched in the heavens, our torches would illuminate, and our fires quicken and fertilize the creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? And what is he more, if atheism be true? Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and suffering having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked, and spurned as unmeaning sounds. sordid self-interest would supplant every other feeling, and man would become, in fact, what the theory of atheism declares him to be—a companion for brutes!

### REMARKABLE ANSWER TO PRAYER.

In the suburbs of the town of Auburn there lived two pious females, who had been recently united with husbands opposed to the gospel of Christ. These young women beheld with the keenest sensations the dear partners of their lives pursuing a path which must soon end in everlasting death. Each had often carried her troubles and sorrows to the throne of grace, and laid them before One who knew the anxiety of her heart; and each had often shed the silent tear. As a great intimacy existed beween these young females, they unbosomed to each other their feelings, and jointly agreed to spend half an hour daily in earnest prayer for their husbands. They continued thus praying for five years without any visible effect. At length with hearts full of anguish they met to mingle together their sorrows. Their inquiry was, "Shall we no longer pray for our dear partners?—must they, O must they be forever miserable?" They concluded that although their prayers had not been answered, yet they would persevere,

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FOR SALE BY ALL DRUCCISTS. even to the end of life, in the course they had already adopted, and that if their husbands would go down to destruction, they should go leaded with their prayers. They moreover resolved to renew their strength, and to

pray more earnestly than ever.

Thus they continued for the space of nearly two years. About this time one of them was awakened in the night, by the mental distress of her husband. Sleep had departed from his eyes, distress and anguish had seized his soul, for the prayers of these females had come up in remembrance before the throne of God; and the man who could once ridicule the tender anxieties of a distressed wife, was now upon his knees in the greatest agony, -now, with earnestness he entreated her to pray for him; for, said he, "the day of grace is almost over, and the door of mercy is ready to be closed against me forever." O yes, she prayed for him, and in great distress he responded; his convictions and the hope of his wife continued to increase; as soon as the day dawned, she went with an overflowing heart to tell her dear praying companion that God was about to answer their petitions; but great was her surprise to meet her friend, coming on the same errand to tell what God was doing for her own husband. Thus after seven years perseverance in calling mightily on God, these Christian females had the unspeakable satisfaction of secing both their husbands brought on the same day to realize their undone condition, and about the same time to accept, as it is hoped, the offers of mercy.

### HOME LIFE.

If home life is well ordered, the children having, according to age, working-time, play-time, books, ball-games and house sympathies, they will love home and find pleasure there. Give the little ones slates and pencils, and encourage their attempts to make pictures. Drawing will amuse them when noisy plays have lost their zest, or are unseasonable; and the art will be useful to them in after life. Have them read to each other stories and paragraphs of your selections, and save the funny things and the pleasant ones you see in papers and books to read to them at your leisure. You cannot imagine how much it will please them, and how it will bind them to you. But choose well

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### B. T. BABBITT'S LABOR-SAVING SOAP

This Soap is made from clean and pure materials, contains no adulteration of any kind, will not injure the most delicate fabric, and is especially dapted for woolens, which will not shrink after being washed with this Soap. It may be used in hard or salt water. It will remove paint, grease, tar, and stains of all kinds. One pound warranted equal to two pounds of ordinary family soap. Directions sent with each bar for making three gallons handsome soft soap from one pound of this Soap. Each bar is wrapped in a circular, containing full directions for use, printed in English and German. Ask your grocer for "B. T. Babbitt's Soap," and take no other.

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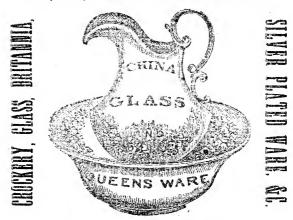
for them; for the impressions made on the mind now will last when the hills erumble. Have them sing together and sing with them, teaching them songs and hymns. Let them sing all day—like the birds—at all proper times. Have them mutually interested in the same things, amusements and occupations; having specified times for each, so that their habits will be orderly. Let them work together in the garden—boys and girls—both need out of door work. Together let them enjoy their gymnastics, runs and riddles—all their plays, books and work—while the parents' eyes direct and sympathize, and their loud voices blend in loving accord.

#### GOOD SOCIETY.

It should be the aim of young men to go into good society—we mean not the rich, nor the proud, nor the fashionable, but the society of the wise, the intelligent and the good. When you find men that know more than you do, and from whose conversation you can gather information, it is always safe to be found with them. Evil company not only blemishes our reputation, but insensibly inclines us to ill; for this reason we should ever shun it. I may have a bad acquaintance, or even a bad relation, but I will never have a wicked companion. It has broken down many a man by associating with the low and vulgar, where the ribald song was sung, and the indecent story told to excite laughter or influence the bad passions. Tell whom you choose and prefer as companions, and we certainly can tell you who you are like. Do you love the society of the vulgar? Then you are already debased in your sentiments. Do you seek to be with the profane? In your heart you are like them. Are jesters and buffoons choice friends? He who loves to laugh at folly is himself a fool. Do you love and seek the society of the wise and good? Had you rather take the lowest seat among those than the highest among others? Then you have already learned to be good; hold on your way, and seek to be the companion of those that fear God. So you shall be wise for time, and wise for eternity. Lord Clarendon attributed success and happiness in life to associating with persons more learned and virtuous than himself. If you wish to be wise and respected, if you desire happiness and not misery,

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we advise you to associate with the intelligent and good. Strive for excellence and strict integrity, and you will never be found in the sinks of pollution; or in the ranks of profligates and gamblers. Once habituate yourself to a virtuous course, once secure a love for good society, and no punishment would be greater than by accident to be obliged for one half day to associate with the low and vulgar.

A GOOD LIFE.—The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which

one human being can address to another.

We have many ways of doing good to our fellow creatures; but none so efficacious as leading a virtuous, upright and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations.

### DAILY PRAYER.

An aged minister once gave this advice to a young " Never neglect, never forget, daily secret prayer. It is here that the Christian loses ground. Neglect this and you cannot fail to grow cold and indifferent. Never let a day pass over your head without earnest prayer." The good old man is dead, but the words he uttered may serve as a warning to more than one, especially to the young. Never neglect secret prayer. Are you busy? Do you excuse yourself because you are so hurried every day? Remember who gives you time. Are you well and strong? Thank God for health. Are you sick? Surely your heart must frame petitions to Him who holds life and death in his hand. Are you exposed to temptation? There is no safeguard like prayer. Have you neglected this duty? "Life is short and time is fleeting." Do not neglect secret prayer. In the very moment when thou prayest a treasure is laid up for thee in heaven. No Christian's prayer falls back from the closed gates of heaven, each enters there like a messenger-dove;

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some bring back immediate visible answers, but all enrich our store of blessings there, and all return to the heart with the fragrance of peace on them, from the holy place where they have been. The Christian, even when he is walking for recreation, in his converse with others, in silence, in reading, in all rational pursuits, finds time for prayer. And although he is only thinking on God in the little chamber of his soul, and calling on his Father with silent aspirations, God is near him and with him, for he is still speaking to him.—Gregory.

### WORDS OF A DOOMED MAN.

A party recently went to visit the prisoners in jail, in the city of Dubuque. One of the condemned recognized one of the visitors as a former resident of the same town in His widowed mother lives there still, and some of his sisters. The visitor asked him if his mother knew of his situation. He replied that she did, that he had just received a letter from her. Upon this allusion to his mother, his mind seemed to wander back to the scenes of his youth, and the home of his early affections, and his face gave evidence of intense anguish of heart, so painful and terrible that he was pitiable to look upon. He burst into tears, and addressing the visitor of his acquaintance, who was a lady, exclaimed: "Oh! Mrs. ---, little did I think when I saw you in Ohio, that I would ever come to such a condition as this. Little did I think I would ever come to the dishonorable death I am doomed to die, and break the heart of my poor old mother, and disgrace all my poor relatives. Oh, my God, my poor heart will burst; I never killed Wood, but I was drunk and present at his murder. Had I not been drunk I never would have been there. It is strong drink that has ruined me. Whiskey led me to bad company, and it is whiskey that has brought me to the gallows. The temptation of the dram shop first led me astray. Yes, Mrs. ----, the whiskey shop has been to me the road to hell, and now, if I was able, I would have printed over the door of every whiskey shop in Dubuque, and every where else, in big letters that every body could see, and read, these words of truth: "THIS IS THE ROAD TO HELL!" Here the poor fellow's head sank upon his bands, and his agony seemed terrible. He

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JAMES M'DOWELL.

Tarentum, October 25, 1865. I have known Mr. M'Dowell for a number of years, and do not hesitate to vouch for the truth of the above statement.

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I have tried Propylamine thoroughly, and every other preparation in
I have tried Propylamine thoroughly, and every other preparation in the Pharmacopia, and can get nothing that even relieves ...e, but Johnson's Rheumatic Compound.

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For Coughs, Colds, and all affections of the Throat and Lungs, the most effectual remedy is

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It is prompt in its action, always safe, and may be given to the smallest child or most delicate female, with confidence in its success.

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doubtless felt the truth and force of what he said, and all who saw him pitied him. As the words of a doomed and dying man, his forcible and agonized remarks made a deep impression on all who heard him.

#### VIETUE ITS OWN REWARD.

Every man, under God, has his destiny in his own hands. If he will be virtuous, he may be. If he is virtuous, he cannot but e happy. Like the suffering Redeemer, he may and will be "a man of sorrow and acquainted with grief," but his consolation shall flow like a river, and his righteousness and happiness shall roll like the waves of a peaceful sea; following one after another, until they bear him to the bright and beautiful land beyond the tomb! Reader! art thou poor? art thou tried by thine infirmities? art thou persecuted by enemies? Still, "Hope on, hope ever," be the motto of thy life. Still be virtuous, and your triumph shall be certain. I do not know a single young man who started with me in life, guided by a virtuous intent, who failed of success. Many of that class are scattered to and fro in the earth. Fierce blasts and pelting storms beat upon many of them to this day, but every one of them now living who has been virtuous, has won for himself a good degree in his sphere; and many shall rise up and bless the hour when these young men were born.

### FAMILY TIES WILL BE SUNDERED.

There is coming a time when the family relation will be entirely broken up. In a little while our days of home comfort will end. Unmindful of the tender ties that now bind us to our kindred, the last enemy will come, and one by one the objects of our love will be taken away, and we shall be left to finish our course alone. Perhaps the eye now resting on these lines is dimmed with tears which start instantly at the recollection of many sad bereavements. Pausing just here, you are made to think of a father, of a mother, of a brother, of a sister, of a husband, of a wife, or it may be, of a dear child,—one or all of whom have been torn from you by the relentless hand of death, and who have been laid away, to sleep in the grave. Ah, yes, with an aching heart you lament, at times, the loss of your loved ones;

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and in glad, festive seasons, when you especially miss them, then, in the bitterness of your grief, you are forced to say:

"We are not all here!
Some are away — the dead ones dear,
Who thronged with us the ancient hearth,
And gave the hour to guiltless mirth.
Fate, with a stern, relentless hand,
Looked in and thinned our little band."

And in the same way, even those who remain will soon be taken, so that, in a little while, all our earthly ties will be sundered, and we no longer have a common home. But if we can only hope to be reunited in heaven, we may comfort ourselves under bereavement, and we shall be able, though sorrowing still, to rejoice in prospect of joining the dear company of kindred that have gone to the spirit land before us, and so belonging to one family, and having one Father, we shall by and by have one eternal home. There is no other consideration that has power like this to assuage our grief, and to reconcile the anguished spirit to the trial of bereavement. It is this, doubtless, that contributes very much to heaven's attractions—the hope of meeting loved ones in the skies—the prospect of again joining the dear objects of our love in the world of light. There are very few who have not had their warmest and best affections thus drawn heavenward, and who did not feel more or less quickened, as well as comforted, by the assurance that heaven holds their best treasures. Yes, we rejoice to believe it, they are "not lost, but gone before," and bound to them by the cords of a deathless love, we feel that we have a sure pledge that they are waiting for us on the opposite shore, and that it will be our joy there to greet them, and their happiness to welcome us to our eternal home. If then after all the trials and sorrows of life are over, we meet at last in the world of bliss, what rapturous delight shall we experience! What glad songs shall we sing! And what united and hearty thanks shall we render to God for his loving kindness in conducting us through a land of toil and sin, to the world of holiness and rest! But how sad is the thought that some may never again behold the faces of those dear ones whom death has taken from them. Clothed in white robes, they are now before the throne, rejoicing in the presence of God, and basking in his smiles. To such a state of honor, only the holy

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can ever hope to be advanced; for none shall be admitted to that blessed society but such as have "washed their robes and made them white in the blood of the Lamb."

Reader, have you this preparation for a reunion with the loved ones removed by death? If not, be alarmed lest the separations over which you now mourn prove to be a source of eternal sorrow.

#### PARENTS AND CHILDREN.

It is a mistake to suppose that children love the parents less who maintain a proper authority over them. On the contrary, they respect them more. It is a cruel and unnatural selfishness that indulges children in a foolish and

hurtful way.

Parents are guides and counselors to their children. As guides in a foreign land, they undertake to pilot them safely through the shoals and quicksands of inexperience. If the guide allow his followers all the liberty they please; if because they dislike the constraints of the narrow path of safety, he allows them to stray into holes and precipices that destroy, to slake their thirst in brooks that poison, to loiter in woods full of wild beasts or deadly herbs, can he be called a sure guide? And it is the same with our children. They are as yet only in the preface, or, as it were, in the first chapter of the book of life.

We have nearly finished it, or are far advanced. We must open the pages for these younger minds. If children see that their parents do not find fault without reason; that they do not punish because personal offence is taken, but because the thing in itself is wrong—if they see, that while they are resolutely but affectionately refused what is not good for them, there is a willingness to oblige them in all innocent matters, they will scon appreciate

such conduct, and its real kindness.

### HEAVEN.

A living divine says, "When I was a boy I thought of heaven as a great shining city, with vast walls, and domes, and spires, and with nobody in it except white, tenuous angels, who were strangers to me. By-and-by my little brother died, and I thought of a great city with walls,

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and domes, and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one I knew in heaven at that time. Then another brother died, and there were two that I knew.

hen my acquaintances began to die, and the flock continually grew. But it was not till I sent one of my little children to his grandparent—God—that I began to think I had got a little in myself. A second went, a third went, a fourth went, and by that time I had so many acquaintances in heaven that I did not see any more walls, and domes, and spires. I began thinking of the residents of the celestial city. And now there have so many of my acquaintances gone there, that it sometimes seems to me that I know more that are in heaven than I do that are on earth."

### LITTLE JIM.

The cottage was a thatched one, the outside old and mean, Yet everything within that cot was wondrous neat and clean; The night was dark and stormy, the wind was howling wild, A patient mother watched beside the deathbed of her child. A little worn-out creature-his once bright eyes grown dim; It was a collier's wife and child, they called him "Little Jim." And, oh! to see the bring tears, fast hurrying down her cheek, As she offered up a prayer-in thought, she was afraid to speak, Lest she might waken one she loved far better than her life; For she had all a mother's heart, had that poor collier's wife. With hands uplifted, see, she kneels beside the sufferer's bed, And prays that He will spare her boy, and take herself instead; She got her answer from the boy, soft fell those words from him, "Mother, the angels do so smile, and beckon little Jim; I have no pain, dear mother, now, but, oh! I am so dry. Just moisten poor Jim's lips again, and, mother, don't you ery." With gentle, trembling haste, she held a teacup to his lips, He smiled to thank her, as he took three little tiny sips; "Tell father, when he comes from work, I bid good-night to him, And, mother, now I'll go to sleep." Alas, poor little Jim! She saw that he was dying, that the child she loved so dear Had uttered the last words she might ever hope to hear. The cottage door it opened, the collier's step is heard, The father and the mother meet, yet neither speak a word; He felt that all was over, he knew his child was dead, He took the candle in his hand, and walked toward the bed. His quivering lips gave token of the grief he'd fain conceal, And, see, his wife has joined him-the stricken couple kneel; With hearts bowed down by sadness, they humbly ask of Him In heaven once more to meet their own dear little Jim.

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#### HEAVEN AND HOME.

l was reading the other day, that on the shores of the Adriatic Sea, the wives of fishermen, whose husbands have gone far out upon the deep, are in the habit at even tide of going down to the seashore, and singing, as female voices only can, the first stanza of a beautiful hymn; after they have sung it, they listen till they hear, borne by the wind across the desert sea, the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves, and both are happy.

Perhaps, if we could listen, we too might hear on this desert world of ours some sounds, some whisper borne from afar, to remind us that there is a heaven and a home; and when we sing the hymn upon the shores of earth, perhaps we shall hear its sweet echo breaking in music upon the sands of time, and cheering the hearts of them that are pilgrims and strangers, and look for a city

that hath foundations

LITTLE THINGS.—Life is made up of little things. He who travels over a continent must go step by step. He who writes a book must do it sentence by sentence. He who learns a science must master it fact by fact, and principle after principle. What is the happiness of our life made up of? Little courtesies, little kindnesses, pleasant words, genial smiles, a friendly letter, good wishes and good deeds. One in a million, once in a lifetime, may do a heroic action; but the little things that make up our life, come every day and every hour. If we make the little events of life beautiful and good, then is the whole 'ite full of beauty and goodness.

A GOLDEN THOUGHT.—Nature will be Reported.—All things are engaged in writing their own history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain side; the river, its channels in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal.

The falling drop makes its sepulehre in the sand or stone; not a foot steps into snow, or along the ground, but prints in characters more or less lasting, a map of its

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march; every act of the man inscribes itself on the memories of its fellow, and in his own face. The air is full of sound—the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints which speak to the intelligent.

DECLINE OF LIFE.—When the summer of our youth is slowly wasting into the nightfall of age, and the shadows of the past grow deeper, as if life were on its close, it is pleasant to look back through the vista of time upon the sorrows and felicities of years. If we have a home to shelter us, and friends have gathered by our firesides, then the rough places of wayfaring will be worn and smoothed away in the twilight of life, while the sunny spots we have passed through will grow brighter and more beautiful. Happy, indeed, are those whose intercourse with the world has not changed the tone of their holier feelings.

THE LOSS OF A PARENT.—If there are sufferings which, however dreadful in their endurance, are yet susceptible of amelioration, the sorrow which the loss of a parent awakens is not among the number; other ties may be replaced, other affections may be restored, but when death breaks the bond of filial love, nature, honoring the most sacred of her feelings, forbids a sentiment less pure, less strong, succeeding to it; and though the tear which sorrow sheds upon the parent's grave may be dried by time, the loss which bids that tear to flow can never be replaced by human tenderness, or human power.

IRREVOCABLE ACTS.—Yonder lies one who has gone to the silent shore; he realizes that his acts are irrevocable—he feels what before he fancied, that time cannot alter them, that eternity cannot change them. Besides the bier there stands a weeping friend; and too late he finds that tears cannot efface his acts, that repentance cannot amend them; too late he finds that every act of harshness, every bitter word, every sarcastic expression, lives forever; too late he finds that unseen wings have borne his deeds beyond the flight of love, and he can never recall them to his embrace again. We are acting for the present, but working for eternity. Every act becomes a centre of pul-

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sations that widen throughout existence, and re-centre in a thousand crossing waves from every hill, and house, and tree.

FEMALE BEAUTY.—All the influence which woman enjoys in society—their rights to the exercise of that maternal care which forms the first and most indelible species of education—the wholesome restraint which they possess over the passions of mankind—their power of protecting us when young, and cheering us when old, depend so entirely upon their personal purity, and the charms which it casts around them, that to insinuate a doubt of its real value is wilfully to remove the broadest corner-stone on which civil society rests, with all its benefits and all its comforts.

CHANGES OF LIFE.—How numerous the changes of life! Let an individual who has attained the age of fifty, pause for a moment and gaze around him. He will discover that the children who, long after he had attained the years of manhood, played about his knees, are now among the fathers and mothers of mankind; while those to whom he looked up in boyhood, are decrepit and tottering with age, or have passed to "the valley of the shadow of death."

The span of human life—how narrow: A few years we appear, struggle, and are gone! Even the meanest of the beings with whom our existence is intertwined, pass away, and are speedily forgotten, or if not forgotten, are remembered so carelessly, as scarcely to excite a momentary feeling.

### PLEASANT WORDS.

How little these cost, yet how full of power they are. A writer says of them: They come bubbling up in a good natured heart, like the freely gushing waters of a fountain. It is as easy to speak them as it is to breathe. They come forth as easily and naturally from the lips of kindness as the rays from the sun. There is no pains-taking about the matter. Pleasant words beget other words like themselves, in other people. We have been in a crowded omnibus. A few snappish, sulky words have multiplied their species, till most of the travelers have taken shares

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of the same stock. But a genial soul enters. His kind words get wings. They produce an epidemic. Growler number one, and number two, change voice and visage. The magic of a few kind words has done wonders. Ill nature has jumped out of the coach, and is off to parts unknown; and good nature keeps all things in excellent trim for the rest of the trip. If all this is so, then let us fling up our caps in the air, and go into a revolution. Hot words and sharp words have had the sceptre long enough. Let us overset the government, and put the dominion in a better hand. Pleasant words, born of kind and loving hearts, are to be welcomed back to supremacy. They will fill the throne with honor.

#### FAMILY PRAYER AT A TAVERN.

Rowland Hill was once driven by a storm into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting a long time expecting to be called to family prayer." Family prayer! I don't know what you mean, sir; we never have such things here." "Indeed! then tell your master I cannot go to bed until we have family prayer." The waiter informed his master, who in consternation bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed. I cannot go until I have seen all the lights out, I am so afraid of fire." "So am I," was the reply: "but I have been expecting to be summoned to family prayer." "All very well, sir; but it cannot be done at an inn." "Indeed! then pray get my horses; I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have a prayer, but I do not know how." "Well, then, summon your people, and let us see what can be done." The landlord obeyed, and in few minutes the astonished domestics were upon their knees, and the landlord called upon to pray. "Sir, I never prayed in my life; I don't know how to pray." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands, "God, teach us how to pray." "That is a prayer, my friends," eried Mr Hill, joyfully, "go on."

#### HENDERSON'S

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FOR THE SPEEDY CURE OF

Colds, Hoarseness, Coughs, Influenza, Whooping Cough, Croup, Tickling Sensation of the Throat. &c.. &c.

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In presenting the EXPECTORANT COUGH SYRUP to the public, we make no assertions that facts will not warrant, neither is there any hope held out that it will cure all the ills the human family are liable to. This prescription has been in use by a medical gentleman in his private

practice since 1837.

At the present time thousands are suffering from the effects of Coughs and Colds, when almost instant relief may be obtained by using, according to directions, Henderson's Expectorant tough Syrup, a remedy that stands unrivaled for the cure of Diseases of the Throat and Lungs, as numbers, both in this city and abroad, will testify, who have successfully used it in their families.

We would here remind those suffering with a cough, that if it is not checked in its first symptoms, it frequently assumes the form of settled

Consumption, and finally terminates in death.

#### Read the testimony of the following well-known persons:

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Messes, J. Henderson & Bros.—Gentlemen:—I have been using your Cough Syrup for some years, and it cured me of a cough that I had been subject to for many years. I also recommended it to some of my friends, and can only say, it had the desired effect. Yours,

JAS. RICHARD.

Philadelphia, December 8, 1865. GENTLEMEN: - It gives me great pleasure to inform you that your Expectorant Cough Syrup, after using six bottles, cured me of a cough of long standing. I was so that I had to sit for nights in my bed, choking with phlegm. Your Syrup started this phlegm, and removed the pain in my breast. I consider that I am soundly cured. Yours, truly,

WASHINGTON P. PORTER.

New Bethlehem, Clarion Co. Pa., Jan. 25, 1865.

MESSRS. J. HENDERSON & BROS.:-This is to certify, that I have used your Cough Syrup in my family for the Whooping Cough, and find it to excel all other medicines I could get, and cheerfully recommend it to persons afflicted the same way, and to the public in general. C. E. ANDREWS.

Messes. J. Henderson & Bros .- Gents: - Having a severe cold, I made use of your Expectorant Cough Syrup, from which I found great relief, and can therefore recommend it to others afflicted in like manner. M.L. MILLER, Yours, truly,

Druggist, Steubenville, Ohio.

We might offer a great many more certificates, but it is unnecessary; the Cough Syrup speaks for itself. Ask any one who has used it, and such is our confidence in its merits, that we are satisfied to abide by their decision, knowing that wherever it is used it has hosts of friends, who invariably speak of it in the highest terms.

Prepared by J. HENDERSON & BROS., Pittsburgh, Pa.

"I am sure I don't know what to say now, sir." "Yes, you do; God has taught you how to pray, now thank him for it." "Thank you, God Almighty, for letting us pray to you!" "Amen! amen!" exclaimed Mr. Hill, and then prayed himself. Two years afterward, Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."

THE FUTURE.—Who rests content with the present? None. We have all dceply seated within us a craving for the future. In childhood we anticipate youth; in youth, manhood; in manhood, old age; and to what does that turn, but to a world beyond our own? From the very first, a strong belief of such a world is nursed within us; we look forward and forward, till that which was desire grows faith. The time to come is the universal heritage of mankind; and he claims but a small part of his portion who looks not beyond the grave.

#### HOME EDUCATION.

Parents should study the natural bent of their children's minds, that they may know what kind of mental food will be greedily devoured by them. One may have a taste for music, and a musical instrument would keep him at home, and prevent him from associating with the vicious, and heating his imagination by an undue and unhcly excitement of the appetites and passions. Others may take pleasure in reading history, and have a craving desire to become denizens of past times. Provide a historical library commensurate with the desire of the youthful historian, and our word for it, the expense will be less than to provide him with funds to spend in the halls of " revelry and mirth," or to gratify the almost insane desires of any of the animal passions. Food for the intellect is far less expense than food for the passions. That which "feeds one vice" would in a short time purchase a valuable musical instrument or a large library of choice reading. If parents would always furnish pleasing entertainments for their children at home they would find little difficulty in keeping them from the contaminating influences of evil society. Children should be treated kindly by all the household. If they are not thus treated, they will medi-

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tate an escape from what they consider a paternal prison. Many a young man has left the home of his childhood, unceremoniously, for no other reason than the unkind treatment of parents. If the young could be persuaded to spend their evenings at home, and improve their minds by gaining useful knowledge, their happiness and that of others would be greatly enhanced. Most of the vices which ruin the reputation and destroy the usefulness of so many persons of good natural abilities, are learned in early life by substituting places of public resort for the family fireside. Let parents do their whole duty, interesting their children at home during the evenings, and they will have far less occasion to mourn over the waywardness and guilt of those endeared to them by the strongest ties.

#### COMFORTING THOUGHTS.

Why should not a man, that would die at all, be as willing at thirty or forty, if God sees fit, as at seventy or eighty? Length of time doth not conquer corruption; it never withers nor decays through age. Except we receive an addition of grace, as well as time, we naturally grow worse. "O my soul, depart in peace?" As thou wouldst not desire an unlimited state in wealth and honor, so desire it not in point of time. How many of the precious servants of God of all ages and places, have gone before thee! Thou art not to enter an untrodden path, nor appointed first to break the ice. Except Enoch and Elijah, which of the saints have escaped death? And art thou better than they? There are many millions of saints dead, more than now remain on the earth. What a number of thine own bosom-friends and companions in duty are now gone, and why shouldst thou be so loth to follow? Nay, hath not Jesus Christ himself gone away? Hath he not sanctified the grave to us, and perfumed the dust with his own blood, and art thou loth to follow him too? Rather say as Thomas, "Let us also go, that we may die with him "-Baxter.

"The saints are dead, the martyrs dead,
And Mary and Our Lord—and we
Should follow in humility.
The path by them illumined."

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#### IT WAS A THING NOT FIT FOR GOD TO SEE.

So read a little one. What was it. My heart an-

swered, "Oh how many such things there are!"

Your hard bargain with that foreigner, the other day, was a thing not fit for God to see. You got him to saw your wood for a shilling less than the regular price, because he was so poor, and could find so little work, that he was glad of the job at the smallest pay. You had no pity for him in his misfortune, and even took advantage of his necessity. You would have blushed for it, had a brother man been witness to your unworthy chaffering for a few cents, which rightfully belonged to the needy laborer. God saw it. His generous eye beheld it.

When you, prosperous business man, gave that large bundle of work to the sickly, careworn, and broken-hearted widow, and told her that you could not afford to give

ed widow, and told her that you could not afford to give more than 8 cents for the shirts, and 7 for the overalls, because so many wanted employment that you thought you might get them done for even less—was that a thing for a bountiful-giving God to behold? You would be ashamed of it, if there were not so many others who do the like to keep you in countenance. I heard the poor needle-woman say, that she did so much for so little money, she felt that you were unjust. Her heart went up to God against you.—Am. Messenger.

#### SOFT PILLOW.—A WORD TO PARENTS,

Yes, "soft pillow" is the reward of fidelity, the companion of a clear conscience. It is sufficient remuneration for doing right, in the absence of all other reward. And none know more truly the value of a soft pillow, than those parents whose anxiety for wayward children is enhanced by a consciousness of neglect. Those who faithfully rebuke, and properly restrain them by their Christian deportment and religious counsels, can sleep quietly in the day of trial.

Parents! do your duty now, in the fear of God, in obedience to his law, at every sacrifice; and when old age comes on, you may lay down on a soft pillow, assured of His favor who has said, "Train up a child in the way he should go, and when he is old he will not depart from it." The World Challenged to Produce its Equal!

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I have this day, October 7th, 1864, disposed of my interest in J. M. Lindsey's IMPROVED BLOOD SEARCHER, to R. E. SELLERS & Co., together with the right to use my name in its preparation. The only genuine article will hereafter be prepared by them exclusively.

J. M. LINDSEY.

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#### TERM DAYS

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#### VARIOUS COURTS IN WESTERN PENNSYLVANIA.

U. S. CIRCUIT COURT-2d Monday of May, and 2d Monday of November U. S. DISTRICT COURT-1st " 2d " 2d " Cabellar Colorest 34 SUPREME COURT OF PENNSYLVANIA-At Pittsburgh, 1st Mond ay of Oct. ALLEGHENY COUNTY DISTRICT COURT-4th Mondays of January, April, July and November.

Additional Courts, at Erie, on the last Mondays of April, June and O ctober.

#### COUNTY COURTS OF COMMON PLEAS & QUARTER SESSIONS.

Allegheny-4th monday of march, 1st monday of June, 1st monday of October. and 4th Monday of December.

Armstrong-3d mondays of march and September, and 2d mondays of June and

Beaver-1st mondays of June and September, 3d Monday of November and 2d Monday of March. Adjourned Courts, as often as necessary. Bedford-4th mondays of April and August, 2d monday of November, and last

Monday of February.

Blair-3d Mondays of March, July, October and December. Butler .- 2d Mondays of June, September, December, and 4th Monday of March Adjourned Courts, as often as necessary.

Cambria—Ist Mondays of January, April, July and October.
Centre—4th Mondays of January, April, August and November.
Clarion—1st Mondays of May, September, December and February.
Clearfield—Mondays next following 4th Mondays in January, April, August

and November; to continue one or more weeks.

Clinton-2d Monday following Courts of Clearfield, to continue one or more veezs.

Crawford-2d Monday of February, 1st Monday of April, 2d Mondays of An-

gust and November; to continue one week. Elk-3d Mondays of December, February, May and September. One week.

Erie—1st Mondays of February, May, August and November. Additional Courts, last Mondays of June, April and October. Fayette-4th Monday of March, two weeks; 1st Monday of June, (which Court may dispense with 1st Monday of September and December.) Two weeks.

Forest-4th Mondays of May, September, December, February. One week. Franklin-2d Mondays of April and August, the last Monday of October, and

3d Monday of January. Two weeks.

1 Monay of January. 1wo weeks.

Greene-2d Mondays of May, August, November, and 3d Monday of March.

Huntingdon-2d Mondays of April, August, November and January. 2 weeks.

Indiana—4th Mondays of March, June, September and December.

2d Mondays of May, September, December and February. 1 week

Juniuta—4th Mondays of February and May; for September, 2d Monday su

seeding Perry Court, and 1st Monday of December. Laurence—Mondays next succeeding the Courts in Mercer. Cas week.

M. Kean—Mondays after the Court in Potter County.

Mercer-Ist Monday of April, 4th Monday of June, 3d Mondays of September and December. Adjourned Courts when necessary.

Pike-3d Mondays of February, May, September and December. One week. Potter-2d Mondays after 4th Mondays of February, May, September and Desember. One week.

Somerset-Mondays next following 4th Mondays of February, June, August

and November.

Venango-4th Mondays of February, April, August, and ovember. 1 week.
Warren-Mondays next following 4th Mondays of February, June, August and November.

Washington-3d Monday of February, two weeks; 3d Monday of May, 4th Mon-

lay of August, and 3d Monday of November.

Wayne-Ist Mondays of February, May, September and December. One week.
Westmoreland-Mondays preceding the last Mondays in February, May, Anrust and November. Two weeks.

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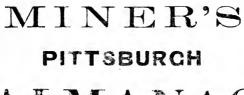
oth Choques,

The Largest Stock in the City!

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COUNTY TO



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# ALMANAC

No. 10,

FOR THE YEAR OF OUR LORD

1868.

CALCULATED AND EDITED BY

SANFORD C. HILL.

FITTSBURGH:

PUBLISHED AND SOLD BY

HENRY MINER,

BOOKSELLER AND PERIODICAL DEALER,

Nos. 71 and 73 Pifin Street.

PRINTED BY W. S. HAVEN, CORNER OF WOOD AND THIRD STS.

PRICE-TEN CENTS.

W. C. DUNSEATH.

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# DUNSEATH & HASLETT,

# JEWELERS and OPTICIANS

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# JEWELRY, SILVER WARE, FANCY GOODS,

And everything pertaining to a First-class Jewelry Establishment.

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TELESCOPES. SPECTACLES. OPERA GLASSES, STEREOSCOPES. FIELD GLASSES, MAGIC LANTERNS, HYDROMETERS, &c.

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No. 56 Fifth Street.

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PITTSBURGH, PA.

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#### STONE SURFACE,

FOR COATING

IRON RAILINGS, OIL TANKS, Acid Tanks, Tubing, Boilers, &c.

Patented February 10, 1863.

This "Surface" has been put to the most severe chemical test, and has proved to resist all change or decomposition. As an enti-oxidizer, it has no equal never cracks or scales off. Salt water has no effect on it.

MANUFACTURED BY

I. NEWTON PEIRCE & CO. 427 North Eleventh Street, Philadelphia.

# HENRY MINER'S

# ALMANAC

No. 10,

ON A NEW AND EMPROVED PLAN,

FOR THE YEAR OF OUR LORD

1868:

Being Bissextile or Leap-Year,

And, after the Fourth of July, the 93d year of American Independence.

CALCULATED AND EDITED BY

SANFORD C. HILL, Esq. East Liverpool, Ohio.

Calculated to Equal, Mean, or Clock Time, for the horizon and meridian of Pittsburgh, Lat. 40° 26′ 25′ N. and Long. 80° W. of Greenwich, or 3° W. of Washington City; and hence is adapted for use throughout a majority of the States, without any essential difference. Comprising all the necessary elements of a complete Calendar and Family Almanac, arranged in the most plain and familiar manner; just such a work as every family should have and keep for frequent reference.

#### PITTSBURGH:

PUBLISHED AND SOLD BY HENRY MINER,

BOOKSELLER, STATIONER AND NEWS AGENT,

Nos. 71 & 73 Fifth Street.

Sold also by all the Booksellers, and Merchant's generally, in the Western country.

PRINTED BY W. S. HAVEN, CORNER WOOD AND THIRD STREETS.

Entered according to Act of Congress, in the year 1867, by HENRY MINER, in the Clerk's Office of the District Court for the Western District of Pennsylvania.

#### MINER'S PITTSBURGH ALMANAC

For 1868.

Common Notes for 18	368.	Commen	cement c	f th	e Sec	isons.
Dominical Letter,	ED			D.	H.	M.
Golden Number (Lun. Cy	cle), 7	Spring,	March	20	2	15 M.
Epact (Moon's age Jan.	1st), 6	Summer,		20	10	42 B.
Selar Cycle,	1	Autumn,	Sept.	22	1	13 E.
Roman Indiction,	11	Winter,			7	8м.
Julian Period,	6581	,				

#### The Theolog Signe of the Zodiac

			_	no of one		
	140	ORTHERN.			SOUTHERN	•
Head,	r	Aries,	Ram.	Reins, -		Balance.
Neck,	8	Taurus,	Bull.	Loins, 11		
Arms,	Ĭ	Gemini,	Twins.	Thighs, 1		
Breast,	9	Cancer,	Crab.		Capricorn	
Heart,	a	Leo,	Lion.			Waterman
Bowels,	ny	Virgo,	Virgin.	Feet, +	Pisces,	Fishes.

#### Monable Festingle in cortain Churches in 1868

MUUUUU L'ESE	cute the cc	receive Onear circo ere 10	J <b>U</b> U.
Septuagesima Sunday			April 19
Shrove Sunday,	Feb. 23	Rogation Sunday,	May 17
Ash Wednesday,		Ascension Day,	May 21
Midlent Sunday,	Mar. 22	Whit Sund'y, Pentecor	st May 31
Palm Sunday,		Trinity Sunday,	June 7
Good Friday,			June 11
Easter Sunday,	April 12	First Sunday in Adver	t Nov. 29

Explanation of th	e Characters used in	i the	Almanac.
O Sun.	& Mars.	S. s.	Seconds.
New Moon.	24 Jupiter.	m.	morning.
D First Quarter.	b Saturn.		evening.
O Full Moon.	拇 Herschel.	inf.	inferior.
( Last Quarter, or	d Conjunction.		superior.
Moon in general.	☐ Quartile.		stationary.
Moon runs high.	8 Opposition.		perihelion.
Moon runs low.	7  ★ Seven Stars.		aphelion.
Ω Ascending Node.	Opeg. 'min. 'sec.		perigee.
3 Descending Node.	N. North. S. South.		apogee.
₫ Mercury.	D. d. Days.		declination.
Q Venus.	H. h. Hours.	lat.	latitude.
⊕ The Earth.	M. m. Minutes.	gr.	greatest.

The year 5629 of the Jewish Era commences Sept. 20, 1868. The year 1285 of the Mohammedan Era commences April 24, 1868.

Month of abstinence, observed by the Turks, begins Dec. 16, 1868.

VENUS (9) will be our Evening Star until the 16th day of July, then Morning Star until the end of the year.

EMBER DAYS.—March 4, 6, 7; June 3, 5, 6; Sept. 16, 18, 19; Dec. 16, 18, 19.

#### ECLIPSES.

In the year 1868, there will be two Eclipses, both of the Sun,

and a transit of Mercury over the Sun's disc.

First.—An annular eclipse of the Sun, February 23d, at 9h. 0m. in the morning, invisible in North America. The Sun will be centrally eclipsed at noon in lengitude 32° 29′ West from Greenwich, and in latitude 5° 44′ South, a point in the Atlantic ocean off the coast of Brazil; hence, it will be visible throughout South America and the greater part of Africa.

Second.—A total eclipse of the Sun, August 17th, at 11h. 51m. in the evening, invisible in North America. The Sun will be centrally eclipsed at noon in longitude 102° 41′ East from Greenwich, and in latitude 10° 27′ North, a point in the gulf of Siam; therefore, it will be visible in Eastern Africa, Southern

Asia, and throughout Australia.

3/29/39 2/21 or 1/10. John 11. 111. 23

Third.—A transit of Mercury over the Sun's disc, November 5th, at 1h. 58m. in the morning, therefore invisible in North

America. It will be visible for 3h. 37m. in Sumatra.

Mercury (\*) can be seen a little above the eastern horizon about an hour before sunrise, for 3 or 4 days before and after April 4, August 3 and November 21: also, a little above the western horizon about an hour after sunset, for 3 or 4 days before and after February 20, June 16 and October 13.

RECOGNITION IN HEAVEN.—"I must confess" (says the learned and pious Baxter), "as the experience of my own soul, that the expectation of meeting and loving my friends in heaven, principally kindles my love to them while on earth! If I thought I should never know them, and consequently never love them after this life is ended, I should number them with temporal things, and love them as such; but I now converse with my pious friends in a firm persuasion that I shall converse with them forever; and I take comfort in those dear ones that are dead or absent, believing that I shall shortly meet them in heaven, and love them with a heavenly love."

"I have taken much pains," says the learned Seldon, "to know every thing that was esteemed worth knowing amongst men; but, with all my disquisitions and readings, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul: 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners' To this I cleave, and herein I find rest."

A GEM OF THOUGHT.—The Rev. Robert Hall most beautifully and truly says: "Religion is the final centre of repose—the goal to which all things tend—apart from which man is a shadow, his very existence a riddle, and stupendous scenes of nature which surround him as unmeaning as the leaves of the sybil scattered in the wind."

#### PREFACE.

An Almanac would seem to require but little by way of preface, but we desire every year to have a good word to say to our young friends. They will be pleased as well as their Christian parents when we tell them that this number will more than sustain its former character. The strictly accurate calendar pages embrace

everything wanted in that department.

The choice religious miscellany will encourage the hearts of all who have set out on a pilgrimage to heaven (which we trust is truly the case with all the lovers of our annual), exhorting them to anticipate the most solemn moments of life—the closing scene, it will be with us ere long—the time is near when we shall be at rest—when the last number of our Almanac will give our last moons; yet a little while and to us all will have happened, but the moon will run on as before, and will shine on our grave and the graves of our children. Since we penned our last preface, the dear sainted wife of your old Almanac maker has been called to the

"\_\_\_\_\_ Land beyond the river, Where the surges cease to roll, Where in all the bright forever, Sorrow no'er shall press the soul."

And he is left to finish his journey solitary and alone, nothing but the blood-bought mercy-seat, and the most amiable of children sustain him under so crushing a bereavement. Dear friends, the day is at hand when your hearts will also be torn with grief and oppressed with melancholy, when the dread summons of final departure from this life shall be read to some of the dear ones now rejoicing in your family circles, inflicting a wound on surviving hearts too deep for human sympathy to heal. In the following pages you will find something that will lead you to think more of that God whose unerring wisdom appoints where and when to strike the blow; something that will console under wounds which His infinite love sees needful to inflict; something to point you to the sure word of promise on which He hath caused us to hope. Let it then be fully settled in your minds that this Word is given by inspiration of God, that the Holy Ghost is the author of the Old and New Testaments. Let nothing for one moment ever shake your strong assurance of this truth. Bible is God's blessed gift to a sin ruined world.

Be patient for the coming of the Lord draweth nigh!

Engraved as on eternal brass, The mighty promise shines,
Nor can the powers of darkness raze, Those everlasting lines.

SANFORD C. HILL.

A DEATH BED.—A death bed is a wenderful reasoner: many aproud infidel hath it humbled and refuted without a word, who but a short time before would have defied the ability of man to shake his system. All is well, so long as the curtain is up, and the puppet-show of life goes on. But when the rapid representation draws to a close, and every hope of longer respite is precluded, things will appear in a very different light at that great and awful mement.

BEAUTIFUL THOUGHTS.—The same God who moulded out the sun and kindled the stars, watches the flight of the insect. He who balances the clouds, and hung the Earth upon nothing, notices the fall of the sparrow. He who gave Saturn his two rings, and placed the Moou, like a ball of silver, in the broad arch of heaven, gives the rose-leaf its delicate tint. And the same Being notices equally the praise of the cherubim and the prayers of the little child.

A Word to Mothers.—In the evening when your children have prayed for pardon and peace, endeavor to infuse the spirit of that beautiful expression of the Psalmist: "I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety." At no time is the influence of a mother more valuable than when her children are retiring to rest. Every night learn them to repeat their little prayers, and every Sabbath evening, at least, before you bid them good night and give them the parting kiss, kneel beside their bed with a hand on their brow, pray for the dear ones most affectionately and fervently. Such breath can never be spent in vain.

No Sabbath—No Religion.—Where no Sabbath is there is no religion. But for this day, earthly things would have engrossed all our thoughts. Honor, wealth, and pleasure are the real syrens which charm mankind to shipwreck and death. To their songs the ear of man is by nature attuned, and the heart beats in response. But for this day, the world, as a canker, would rust, corrupt, and consume all the disposition to piety, and all the hopes of heaven. The soul would be benumbed—religion would die—God would be forgotten—the death of Christ would be vain—mankind would cease to be saved—and heaven would fail of her destined inhabitants. How desolate the prospect! How strongly would the world resemble the regions of final despair.

The Stars.—When I gaze upon the stars they look down upon me with pity from their serene and silent spaces like eyes glistening with tears, over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more; yet Arcturus and Orion, Sirius and the Pleiades are still shining in their courses, clear and young as when the shepherd first noted them from the plain of Shinar! What shadows we are, and what shadows we pursue!

DIVINE WISDOM.—He who cannot see the workings of a divine wisdom in the order of the heavens, the change of the seasons, the flowing of the tides, the operation of the wind and other elements, the structure of the human body, the circulation of the blood through a variety of vessels wonderfully arranged and conducted, the instinct of beasts, their temper and disposition, the growth of plants, and their many effects for meat and medicine; he who cannot see all these and many other things as the evident contrivances of a divine wisdom, is sottishly blind, and not worthy to be called a man of sound mind.

D Kirst Quarter, 2 10 42E
O Full Moon, 9 5 33E

( Last Quarter, 16 11 43M

Where does the day begin? Many letters still are received on this subject. The day begins once in 24 hours on every meridian, and neither time nor time-pieces have any thing to do with the question. The subject is not fruitful.

(Last Quarter, 16 11 43 M with the question. The subject is											
		Moon, 24 1 58E not fruitful.									
W	M	ON 1 1 1 TO 1		0		Э	(				
D	D	Chronological Record.	ri	ses.	sets.		dec	.S.			
W	1	Gen. Wayne born, 1745. Ap-	7	24	4	44	0	7			
Th	2	Death of Ovid and Livy, 17.	7	24	4	45	22	56			
Fri	3	pears somewhat pleasant, but	7	24	4	46	22	51			
Sa	4	Gen. C. C. Pinckney died, 1812.	7	24	4	46	22	45			
E		Cataline killed, B. C. 62. cold,		24	4	47	22	38			
Mo			7	24	4	48	22	31			
Tu		which increases until the freez-	7	24	4	49	22	24			
W	8	Eli Whitney died, 1825. ing is	7	24	4	50	22	16			
Th	9	Grand Balloon ascen'n, 1793.	7	24	1 -		22	8			
Fri	10	Stamp Act passed, 1765. severe.	7	<b>23</b>	4	52	21	<b>59</b>			
Sa	11	Becomes more moderate and	7	23	4		21	50			
E	12	Missouri a free State, 1865. sets	7	<b>23</b>	4		21	41			
Mo	13	Gr. storm in Ireland, 1843. into	7	23	4		21	31			
Tu	14	Edmund Halley died, 1742.	7	22	1		21	20			
W				22	1		21	10			
Th	16		7	22			20	58			
Fri	17	Rebs blow up Ft. Caswell, '65.	7	21			20				
Sa	18	Samuel Garth died, 1719. which	7	21	1 -		20				
E	19	indicates dreary weather. Fair		20			20				
		Australia colonized, 1788.	7	20			20				
		B. De St. Pierre died, 1814.	7	19			19				
		Lord Byron born, 1788.	7	18	1 -		19	43			
		and frosty. Fine winter	7	18	1 -		19				
		Smithson'n Institute burnt, '65.		17	1	-	19				
Sa	25	Shay's insurrection, 1787.	7	16	1	_	19	0			
		Capt. Kidd commiss'd, 1695.	7	16			18				
Mo	27	weather. Cold rain sleet or					18				
Tu	28	Sir Francis Drake died, 1596.	7		1		18				
W	29	Panama rail road finished, 1855			1		17	59			
		Kansas admitted, 1861.	7		1		17	42			
Fri	31	snow, and blustering	. 7	11	5	16	17	26			

A LITTLE boy who sat listening to some gentlemen conversing at his father's table, heard one of them quote the well known line, "An honest man is the noblest work of God," when he said that he didn't believe a word of it, for his mother was better than any man that ever was made.

JANUARY, 1868. 7												
맭		d	(	9	4	47m	Do yo	u rei	neml	er tl	1080	still even-
ን		6 ં	°	19	10	5 <b>m</b>	ing hou	rs, f	ar b	ck i	n y	our child-
₹	(	ರ	Č	24	3	47m	hood, w	hen y	our	moth	er fi	ret taught
ğ	(	ರ	a	24	5	53 E	you to s	ay, "	New	Ila	y me	," or, Our
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D	H.	M.	8.	Astron	mic	al Phe	nomena.		es.		( ith.	signs.
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- 1	12	5	6	Day b	eak	s. 5 4	J. 16m	1	15			neck
1	12	5	34	♀ sout	h	1 594	· 0111.	2	19		$\frac{20}{20}$	
- 1	12	6	0	Q gr.	S. 1	at 2	35m	3	26			8
	12	6	26	y in a	nhe	lion S	16m	4		10	$\frac{17}{17}$	arms
	12	6	52	Twilio	ht.	ande, c	6 27e.			11		
1	12	7	17	Cin p	erio	raa Q	6e 6		es.	1		breast
10		7	42	Aldeb	3115 1 RT R	S 9	Se.	6	8		rn.	25
11		8	6	7 * so	nth	8 16	ie.	7	19	1	$\frac{23}{24}$	heart
12	12	8	29	4 sou	th.	$\frac{100}{310}$		8	$\frac{10}{32}$			
13		8	52	Pole *	on	merid	. 536e.		41		19	bowels
14		9	14	Day b	eal	8. 5.4	16m.	10	47			reins
15	12	9	36	Vega	sets	. 7 49	e.	11	53	5	1	
16	12	9	57	5 sout	h. 8	3 24 m	1.		orn.	5		loins
17	12	10	17	ğ d d	-, ·	10e.	••	0	54		36	
18	12	10	36	Orion'	s'B	elt S.	9 38e.		54	1	23	
19		10	55	Twilig	ht	ends	6 37e.	2	53			m thighs
20	12	11	13	Regul	ıs r	ises.	7 15e.	3	48		57	1
21	12	11	31	Sirius	S.	10 36	е.	4	40	_		knees
22	12	11	47	Day br	eak	5.54	l4m.⊌	5		10	32	
	12		3	ğ sup.	d (	$\mathfrak{I}, 8$	31e.	6	15		19	
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26	12	12	46	Deneb	oĺa	rises.	8 22e.	7	9	ĭ		feet
27	12	12	59	ŭgr. ₹	S. 1	at. 6	13e.	8	7	$\frac{1}{2}$	22	
	12		11	Orion'	s be	elt S.	8 59e.	9	5	3	6	
29	12	13	22	Day 1	) ho	ours l	ong.	10	3		- 1	head
	12		32	Q 6 2	1, 3	3 44e.	5	11	5	4	35	
31		13	41	Day's	inci	rease.	49m.		rn.	5		neck
N	ow I	wak					d has kep					

Now I wake and see the light, 'Tis God has kept me through the night; To him I lift my voice and pray, That he would keep me through the day; If I should die before 'tis done, O God, accept me through Thy son.

By the author of, "Now I lay me down to sleep."

LUNATIONS. B H M Old Hundred.—Can you find a b First Quarter, I O 56 E lay, that have not sung that tune?											
OFull Moon 8 4 15w If	that have not sung that tune?										
T is need	ard or sung it. If they were bies, they smiled as their mother										
Man Man 99 0 Ar 100	sked them to sleep, singing "Old										
WM	0 0 0										
D D Chronological Record.											
Sa 1 Ohio State House burned											
E 2 Treaty with Mexico, 184	7 95 19 16 52										
M 3 Aspects denote snow in											
Tu 4 Who burnt John Rogers,	1555 7 7 5 21 16 17										
W 5 Dr. Wm. Cullen died, 1											
Th 6 Queen Anne born, 1665											
Fri 7 sultry thunder gusts in .	Japan. 7 4 5 25 15 22										
Sa 8 Queen Mary born, 1515.	Our 7 3 5 26 15 3										
E 9 Mariner's compass inv'd M 10 Gr. Comet of 1680.											
Tull1 will hit somewhere in the W 12 Oregon admitted, 1859.	al 6 58 5 31 13 45										
Th 13 Erup. of Vesuvius, 1835.	5. 6 57 5 32 13 25										
Fri 14 St. Valentine's Day. the	ough at 6 56 5 34 13 5										
Sa 15 Puttsb. it may miss nin	e times 6 55 5 35 12 44										
E 16 Thos. Scott, D. D., born,	. 1747 6 53 5 36 12 24										
M 17 Daniel Boone born, 1735	5. out 6 52 5 37 12 3										
Tu 18 Martin Luther died, 154	6. 6 51 5 38 11 42										
W 19 of ten. Then says one	e, what 6 49 5 39 11 20										
Th 20 Gr. earthq. in Chili, 183	35.   6 48 5 41 10 59										
Fri 21 Mrs. H. N. Blythe died,	, 1867 6 47 5 42 10 37										
Sa 22 Wilmington occupied, 18	865.   6 45   5 43   10 16										
E 23 is your weather good	for? 6 44 5 44 9 54										
M 24 Robert Fulton died, 181											
Tu 25 Gr. hurricane at Barbado											
W 26 France proc'd a republic Th 27 We answer, as chaff a	mongsi 6 38 5 49 8 25										
Fri 28 Princeton gun exploded	, 1844 6 36 5 50 8 2										
Sa 29 Leap Day. good	grain 3 35 5 51 7 39										
Zu jacipate Zuji yota	3										

A Blush.—What a mysterious thing is a blush, that a single word, a look or a thought should send that inimitable carnation over the cheek, like the soft thits of a summer sunset! Strange, too, that it is only the FARE—the human face—that is capable of blushing! The hand or foot does not turn red with modesty or shame, any more than the glove or sock which covers it. It is the face that is akin to Hearen! There may be traced the intellectual phenomena with confidence amounting to a moral certainty.

8E A CONTINUAL fretting at children

5

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6 (

b		3	(	15	8	18E			gs w			s harden
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M	60	sout						1		(	,	(1
D		M.	s.	Astro	nomi	cal Pher	omena.	se	ts.		ith.	signs.
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		13	57	7*	n m	erid. 6	49e.	1	10;			arms
3	12	14					7 50e.	9	15	7	59	
		14	10	D 80	uth.	7 15m	١.	3	20	8	58	breast
5	12	14	15	24 80	uth,	1 55e.	. A	7	24	10	0	50
6	12	14	19	\$ 50	uth,	2 18e.		õ	24.	11	2	heart
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10	12	14	29	Twil	ight	ends,	7 Ue.	8	27		56	reins
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12	12	14	29	Proc	yon	S. 10 2	e.	10	41	3	40	====
13	12	14		Day	brea	.ks, 5 1	25m.	11	43	4		loins
		14		Pole	*1	V.elong	g.929e.		rn.		17	m
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18	12	14	11	₫ 80.	uth,	1 20e.	$\forall$		25	-8	28	
19	12	14	6	(in	apo	gee, 10	) 12e.	4	13		16	
		13	59	o in	per	ih. 75	3m.	4	56		3	legs
21	12	13		ΦE.	elor	ıg.251	e.(20)		36		49	***
		13		Aret	urus	rises,	8 45e.	6	13			feet
		13	37	⊙ec	lipse	d, inv	isible.	se			.20	
		13	29	50	⊙,	11 18n	n.	6	58		4	-
		13	20	♀ 80	uth,	2 26e.		7	58			head
		13	10	Twil	ıght	ends,	7 17e.	8	57		34	
		13	- 0	Ø st	ation	ary, 9	29m.	9	59		20	neck
	12		49	Day'	s inc	r. 1h.	58m.	11	2	4	-8	8
29	12	12	37	Sirit	is S.	8 3e.		mo	rn.	4	58	8

LIFE IS AN ENIGMA.—We are here to-day, all activity and bustle, and tomorrow we are gone. We die, but the world moves on as when we were sctors on the stage. As we drop away, others take our place, and we are scarcely missed. Thus, since the creation, man breathes, moves and dies. If there were not a solution to this enigma beyond the confines of the grave, how dull, meagre and unsatisfying would be the few hours we pass on earth.

LUNATIONS. н M D First Quarter. 1 11 29 E 3  $2\mathbf{E}$ O Full Moon, a Last Quarter, 15 10 8E New Moon, 24 39м 5м 7 FirstQuarter, 31

THE gentlest touch of God's finger upon the soul is like the touch of the dawn upon the dark horizon. Birds waken and trill their notes, and leaves futter in the fresh breeze, and there is an electric thrill of joy and hope through the whole domain of nature.

וען	rirs	stQuarter, 51 / 5M   1 datas						
W				50		9	*	
D	Đ	Chronological Record.	ri	es.	se		$_{ m dec}$	
D	1	Lowell incorporated, 1826.	6	33				1.
Mo	2	Sheridan ent Staunton, 1865.	6	32		53		53
Tu	3	Frosty mornings prepare the air	6	30	_	54	6	30
W	4	Abr. Lincoln inaug'd, 1865.	6	29		55		7
Th	5	Neville B. Craig died, 1863.	6	27		57		44
Fr		Col. Crocket killed, 1836.	6	26	-	58		21
Sa	7	1		24	_	59		58
D	8	Prince of Orange died, 1702.	6	23	-	0	)	34
Mo	9	Gen. Scott gold medal, 1848.	6	21	1 -	1	4	11
Tu	10	Fayetteville capt. by Sher. 1865.	6	19	1	2	3	47
W		and freezes, but soon sets in for			-	3	3	24
		Kossuth in St. Louis, 1852.	6	16		4		0
		Hudson river flood, 1832.	6	14	_	5		36
		Victor Emanuel born, 1820.	6	13		6		13
		more rain, snow and sleet. A		11	1 -	7	1	49
MO	16	Sue Munday hung, 1865. few	6	10	_	8	1	25
Tu	17	Origin of Duke, 1336. frosty	b		6	9	l .	2
		Last of the rebel Congress, '65			6	11	1 -	38
In	19	mornings prepare the air for	0		6	12	1 -	14
rr	20	Dr. Franklin at Fr. court, 1778.	0		6	14	dec	33
		Who burnt T. Cranmer, 1556?			6	15		56
		Barron and Decatur duel, 1820. gentle showers. A few sharp			, -	16		20
		Queen Elizabeth died, 1603.	5		1	17		44
		Thames Tunnel opened, 1843.	5		1	18		8
		Bethoven died, 1827. frosts and	-	53	1	19	1	31
Fr	27	sunny days. Dreary cold N. W.	5	51	1 7	20		55
S	28	Gunp'dr first used in war, 1380.	5	50		21		18
			5		1 -	22		41
		Dreadful earthq. at Lima, 1828.			1	23		5
Tu				45		24		28
1 -		1 1	_					

CURE FOR WAKEFULNESS.—God being the centre of all repose, feel thyself fixed and at rest in that centre, and all surroundings to be God; hold these heavenly thoughts close in thy bosom while lying on thy pillow bed courting slumber, and angels will seem to rock thee into a sweet sleep.

MARCH, 1868. 11												
Ħ	(	3	đ	3	9	46 E	DR. AI	DAM (	Clar	KE, ir	his	last days,
ゥ	(	5	đ	14	5	45M						rs of my
ğ		Ś	a	22	2	21 M						s to me,
8		Ś	a	22	11	38m						ing when
21		5	a	23	5	9м						with de-
Ω		3	a	27	8	35м	these sac					- CHOLISM
M		sout										0
D	H.	M.	s.	Astro	nom	ical Phe	nomena.	1	ts.		( ith	signs.
					3.7	1 . 0		1				
		12	20	ğ gı	·. N.	lat. 3	toe.	0	5			arms
		12	13	9 1n	ω,	9 19m		1	- 8		47	
		12				lat. 6 4		2	10			breast
4	12	11	46	Shor	test	twilig	ht.	3		8		
5	12	11	32	A 9	24,	0 1m.		4	4	9		heart
6	12	11	18	( in	peri	gee, 5	54e.	4		10		
7	12	11	3	Twil	ight	lasts 1	h.35m.	5	37	11	39	b'wels
8	12	10	48	₿in	f. ó	⊙, 4 5	0m.	ris	es.		rn.	TIT
1		10				. 7 27e		7	12			reins
		10	16	24 6	⊙,	10 49r	n.	8	20		26	
	12	10				4 59n		9	25			loins
	12	9	44	Proc	yon	S. 8 8	e.	10		3		
13	12	9	27	0a Q	uth,	2 34e		11	29	3	56	thighs
14	12	9	10	5 sta	ition	ary, 7	39e.	mo	rn.	4	45	1
15	12	8	53	Reg	alus	8. 10	25e.	0	26	5	34	1
16	12	8				nary, 1		1	20	6	23	knees
17	12	8	18	\$ 6	ð,	10 53e	.16.	2	8	7	10	
	12	8				gee, 3		2	53		58	legs
19	12	7	42	Pole	*1	V. elon	g.715e		34		44	AND S
	12	7	24	0en	t. op	.—Spr	ing beg.	4	11		30	
	12	7					(20th).			10		feet
	12	6					7 38e.	5	17		0	
	12	6				11 On		5		11		head
	12	6				aks, 4		1 -		eve		
	12	5	53	8 in	23	3 18n	1.	7	52		17	go
	12	5	35	din	ner	ih. 1 8	66e.	8	55			neck
	12	5	16	Twil	iohi	t ends,	7.51e	9	59		55	
	12	4	58	Rem	ulne	S. 9 3	14c	11	2			arms
	12		30	HE	as	0.56m	. 10	1	rn.		42	П
	12	4	21	Pro	. U.	S. 6 5	80	0	4			breast
	12	4						1	4	6	37	
							23m.a					
1	KOPI	E GO	not 8	upport	rue 8	cosper—th	e gospel s	upp	orts t	nem.	. TI	e gospel

The state of the s

will live whether they do or do not pay their five or fifty, or five hundred dollars to uphold it. The gospel will live whether they attack, neglect or cherish it; but without the gospel (the good tidings), there is for them no ife, neither in this world nor the world to come.

LUNATIONS. D H M OFULL Moon, 7 1 57m (Last Quarter, 14 5 14 E New Moon, 22 3 0 B D First Quarter, 29 0 58 E  Cold is the world without a father's heart to love. The sun shines but dimly through gloomy clouds en the head of the orphan, for sorrow claims such as its own, and no earthly power can release its embrace.												
	W M Chronelogical Record.										4	
	D	Ont	ora.	ris	es.	se	ts.	dec. N				
W	1		Shi	nes	out s	erene, but	5	<b>4</b> 3	$\overline{6}$	25	0	7
Th	2	Richmond	l eva	ıc'd	, 186	5. soon	5	42	1		5	14
Fri	3	Washingt	on I	rvi	ng bo	rn, 1783.	5	40		27	5	37
Sa		Oliver Go					5	38		28	- 1	0
D	5	0.00012	ens	up	for s	easonable	5	37	1	29	-	22
M	6	Sheridan	cap	t. 6	,000	rebs, '65.	5	35	1 -	30		45
Tu	7	Emp. of E	razi	l a	odicat	led, 1831.	5	34	1 -	_		8
W		Petrarch !	hone	ore	d, 134	11. show-	5	32	1 -			30
Th	9		por	, w	ind a	nd distant		30	1-	33		52
DI1	11	Pittsburg	n bu	ırnı	, 184	:0.	5	29	1 -			14
Da	11	Mrs. H. M	N D	IN	ne po	orn, 1826.	5	$\frac{27}{26}$	1 -	35 36		36 58
M	12	Henry Cla	ybc	m,	1111	. thunder			6		-	20
T-1	11	carry rain Ft. Sump	i in	me	$\lim_{n\to\infty} p$	laces. A		$\frac{29}{23}$	, -	38		41
w	15	Lord Balt	imo	шп	ivers:	1600.	5	21	1 -	-	10	3
		Thomas S					1 -	20	_		10	24
Fri	17	few fine	nlea	, בר נפחי	nt day	us Liaht	5		6		10	45
Sa	18	Lord Mor	netl	h h	orn I	1802	5		-	43	-	6
		Hon. B.					5		6		11	27
M												

Humility, how glorious, how divine, Thus clothed and thus encircled, O may I shine.

Spring looks forth 5

in all her glory. 5

winds bring various spring 5

W 22 Henry Fielding born, 1707.

Fri 24 Guildford Tower fell, 1740.

D 26 Wilkes Booth shot, 1865.

Mo 27 Gen. Grant born, 1822.

Tu 28 Wm. Pitt died, 1795.

Th 30 Edict of Nantz, 1598.

showers.

Sa 25

W 29

Th 23 Stephen A. Douglas born, 1813.5

126 46 12

116 47 12

96 4812

86 49 13

66 50 13

56 5113

46 52 14 26

16

06

53 14

5

Be mine this treasure, this celestial robe, And let the sons of pride possess 'Tis sweet to see the robin and the wren, And quiet dove about the homes of [tract them there. And sweet to know that human love and care, Erect them mansions and at-

APRIL, 1868. 13												
5	d	5	C	10	1	47 E	READI	er!	are	you	2	Christian
21	d	5	Ì	20	1	16м						r home a
8	d	5	3	20	1	35 E	1					ascends
ğ	ć	5	T	20	5	56 E						sacrifice,
Q			d	26	2	8м	1				_	od is re-
I <del>,</del> I			ď	27	10	25 M	this be n					
M	0	sout						(	,	(		a
D		M.	s.	Astro	nomi	cal Phen	iomena.	set		sou	th.	signs.
1	$\overline{12}$	3	45	Day	brea	ks, 4 1	llm.	1	58			heart
2	12	3	27	Proc	von	S. 64	Se.	2	48	8	31	S
	12	3	9	a in	neri	igee, 1	0.42m.	3	33	9	26	bowels
	12	2	51	ò in	aph	elion.	7 24m.		13	10	20	my
i	12	2	33	ğgr	. W.	elong.	0 57e.	4				reins
	12	67)	16	₽in	peri	h. $6.40$	e. 4th.	5	26	mo	rn.	
	12	1	59	Sun	lue e	east, 6	33m.	ris	es.	0		loins
	12	1	42	8 0	21.	$9.58 \mathrm{m}$		8	10	0	54	
	12	1	25	Day	13	hours l	one.	9	13	1	44	
10		1	9	Twil	ight	ends, 8	3 9e.	10	13			thighs
11		0	53	Regr	ılus	S. 8 39	e.	11	9		24	1
	12	0	37	24 80	uth.	10 31	m.	mo	rn.	4		knees
13		0	21	¥ 6	υ.	8 24m	. 💆	0	1		3	
14	12	0	6	Day	brea	iks, 3 4	16m.	0	48		51	
15	11	59	51	a in	apo	geé, 10	54m.	1	30	6	38	legs
16	11	59	37	Dene	bola	S. 10	0e.	2	10	7	24	<b>***</b>
17		59	23	¥ 6	₫.	4 20e.		2	45			feet
18	11	59	9	Anta	res	rises,	10 6e.	3	17		54	X
	11	58	56	Twil	ight	ends.	8 22e.	3			39	
	11	58	43	8 80	uth.	10 30	m.	4				head
	11					es, 73		4			10	
	11		19	5 so	uth.	2 9m.		se			58	neck
23	11	58	8	Sun	due	east.	1m.	7		eve		
24	11	57	57	βgr	. S.	lat. 5	25e.	8	54			arms
25	11	01	47	Day	brea	aks, 3	26m.		58	2	37	П
26	11	57	37	9 91	. N.	lat. 9	9e.	11	1	3	34	breast
	11	57	27	Reg	ulus	S. 73	6e. A		57	4	32	25
	11	57	18	3 din	per	igee, 9	6e.		orn.			heart
	11	57		Dav	's in	c. 4h.	37m.		47		27	R
	11	57		2 SO	uth.	3 6e.		1	33		21	bowels
-	lean le						on consul	tad a	000	inde		health or

The human pulse has in all ages been consulted as an index of health or disease. It is a kind of dial within us, which gives us both the measure of time and of health. The pulse of a person in health heats about seventy strokes in a minute, this in a life of seventy years will make 2,577.149,120 beats; and the machinery is nearly worn out.

LUNATIONS. D H M
OFull Moon, 6 1 17 E
(Last Quarter, 14 11 55 M
New Moon, 22 1 16 M
D First Quarter 28 6 22 E

Husbands, be exceedingly cautious never to say or do anything that will tend to mortify the feelings of your wives in company. Here, if possible, show them more marked respect than alone.

DE	irs	t Quarter, $28-6-22$ E   respect than	alc	ne.				
W	M		4	9	-	)	Ç	)
D	D	Chronological Record.	ris	es.	se	ts.	$\mathbf{dec}$	
Fri	1	First world's fair, 1851.	4	59				
Sa		Thunder gusts in many places.	4	57	6	57	15	37
$\mathbf{D}$	3	Jamaica discovered, 1494.	4	56	6	<b>5</b> 8	15	54
M	4	Wm. H. Prescott born, 1796.	4	55	6	<b>5</b> 9	16	11
Tu	5	Vallandingham arrested, 1863.	4	54	7		16	28
W	6		4	52	7	_	16	
Th	7		4	51	7	2	17	2
Fri	8	Amer. Bible Soci. formed, 1816.	4	50		3	17	18
Sa	9	Sepoy mutiny, 1857.	4	<b>4</b> 9		4	17	34
D	10	and electricity scatter thunder	4	<b>4</b> 8	7	5	17	49
M	11	Amer. Tract Soci. formed, 1825.	4	47	7	-	18	5
Tu	12	Mrs. Frances Osgood died, '50.	4	46	7	7	18	20
W	13	Landing at Jamestown, 1607.	4	45	7	-	18	35
Th	14	gusts. Refreshing breezes and	4	44	7	9	18	49
Fri	15	Cape Cod discovered, 1608.	4	<b>4</b> 3	7		19	3
Sa	16	Mrs. Hemans died, 1835.	_	<b>4</b> 2	7	-	19	17
		Gov. Roger Wolcott died, 1767.		41	1 -		19	30
M	18	vegetation produce charming	4	40	1		19	43
		,,,,,,,,,,,,,,	4	<b>3</b> 9	1		19	56
W	20	Arnold turns traitor, 1781. sen-	4	39	1.		20	9
Th	21		4	38			20	21
Fri	22	sations. Frequent small showers,	4	37	1 -		20	<b>32</b>
Sa	23	Linnaeus, botanist, born, 1707.in	4	36	1	-	20	44
			4		1 .		20	55
		Constitutional Convition, 1787.		35	1		21	6
Tu	26	some places thunder gusts. Be-	4				21	16
W	27	John Calvin died, 1564. comes	4	34	1	-	21	26
Th	28	Wm. Pitt born, 1759. sultry,		33	1		21	35
			4		1		21	45
Sa	30	but delightfully pleasant.					21	53
D	31	Dr. Chalmers died, 1847.	4	32	7	24	22	2

Hz who is in search of human perfection has saddled his horse for a long journey. Man doubles all the evils of his fate by pondering over them. A soratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding apprehensions of the sick. We should always look on the bright side of life's picture.

	- Sandard	ف صحف	de desire	ale (I who don't	rheritaris	NAV	, 1838.	***	alter ked	مخت	- Control	15				
þ		,	-	7	7	38 E										
		ó ó	(	17	8	46 E	1	•				derstand				
24			C	19	$\frac{\circ}{2}$	19 E				n them above all m your confidents;						
8		ó ر	C		$\frac{2}{4}$							will con-				
ğ		ģ ,	$\alpha$	22	_	17 E	fide in you; confidence begets									
甬		5	C	24	7	14 E	1	sweetness								
2		<u>5</u>	(	25	9	3 м	begets s	sweetness.								
M			th.	Astron	omi	aa! Ph	anamana			(		. (				
D	H.	M.	8.		Astronomical Phenomena.				ts.	SOU	ith.	signs.				
1	11	56	54	Spica	S.	10 39	e.	2	13			bowels				
2	11	56	47	Day 1	41	nours	long.	2	51	9	5	. up				
3	11	<b>5</b> 6	41	Day b	rea	ks, 3	12m.	3	25	9	55	reins				
4	11	<b>5</b> 6	35	Regul	us	S. 7	Se.	3	59	10	45					
5	11	56	30	Arctu	rus	S. 11	12e.	4	33	11	35	loins				
6	11	56	25	24 sou	th,	9 16	m.	ris	es.	mo	rn.	m				
7	11	56					. 5 19m.	7	59		24	thighs				
8	11	56	17	Sun d	ue e	ast, 7	25m.	8	58	1	14					
9	11	56					8 <b>51</b> e.	9	52	2	5	knees				
10	11	56	11	♀ sou	th,	3 10	e. 💆	10	42	2	54	13				
	11	56		Denek				11	27	3	43	13				
12	11	56		Spica				mo	rn.	4	31	legs				
13	11	56					apogee.	0	7		18					
14	11	56	8	5 sou	th.	0 371	n.	0	44	6	3	feet				
15	11	56	8	ರ sun	. ś	⊙.—	오 6 쌍.	1	17	6	48	×				
16		56		Altair				1	48	7	32	×				
17		56		ð sou				2	18	8	16	head				
18		56		ğ in				2	49		2					
19				Day h				3	20			neck				
20		56					7 41m.	3		10	38	8				
21		56		ç sou				4	30	11	30	arms				
22		56	28	Spica	S.	9 14	3.	se	ts.	eve	26	п				
	11	56	32	580	Ð.	1 33n	1.	8	49		24					
	11	56	38	Aldel	), S	ets. 7	17e. ⇔	9	50	2	24	breast				
	11	56		(in)				10	44	3	23					
	11	56		Regu				11	33			heart				
5	11		57	Antu	es	rises.	7 33e.	mo	rn.	5	18	N				
	11	57	4	₹gr.	N.	lat. S	3 2e.	0	16		12	bowels				
	11		12	Twilis	ght	ends	, 9 24e.	0	54	7	3					
	11	57	20	Arctu	rus	S. 9	34e.	1	29	7	53	reins				
	11	57					. 36m.	2	2		41					
	PUZ	TOTUA	L mu	n is ver	y rai	rely a p	oor man, a	nd n	ever	a m	an of	doubtful				

A PUNCTUAL man is very rarely a poor man, and never a man of doubtful credit. His small accounts are frequently settled, and he never meets with difficulty in raising money to pay large demands. Small debts neglected ruin credit, and when a man has lost his credit he will find himself at the bottom of a hill be can not ascend.

M LUNATIONS. D н CONTENTMENT.-Can any one charge OFull Moon. 5 1 35м God that he hath not given him enough to make his life happy? No, doubtless; for nature is content @ Last Quarter, 13 4 53м with a little, but when we might be New Moon. 209 25м happy and quiet we create trouble D First Quarter, 27 0 30м to ourselves. WIM 0 0 0 Chronological Record. D rises. sets. dec. N. D Mo 1 Gr. earthq. in New Eng. 1638. 317 24 0 25 22 Тn 2 Gr. naval engagement, 1653. 317 W 3 Thunder gusts cool a sultry air. 4  $\mathbf{Th}$ 4 Henry Grattan died, 1820. 307 26 22 32  $\mathbf{Fr}$ Brisk 4 307 **27 22** 38 5 Destructive frost, 1859. Sa30 7 28 22 44 6 Memphis surrendered, 1862. 7 gales bring a few fine showers 4 29 7 28 22  $\mathbf{D}$ Mo 8 Zackary Taylor nominated, '47. 4 29 7 29 22 9 Charter for Georgia issued, 1732. 4 297 Tu 29 23W 10 Lydia H. Sigourney died, 1865. 4 297 30 23 Th 11 with much thunder. In June, 4 297 30 23 12 70,000 Protestants massa. 1418.4 297 31 23 13 Ithiel Town died, 1844. 1856.4 31 23 Sa287 16 D 14 Gen. Polk killed, 1864. a light-4 32 23 287 Mo 15 ning rod saved our house. Go 4 28 7 32 23 21 Tu 16 John Binns, cel. ed., died, '60.4 297 32 23 23 W |17|Lady Huntingdon died, 1791. |4 29|7 33 23 25 Th | 18 | War decl. ag. G. Britain, 1812. 4 29 | 7 33 23 Fr 19 and do likewise, and save yours. 4 29 7 33 23 Sa 20 Pat. for Maryland issued, 1632. 4 29 7 34 23 **D** 21 Thales died, B. C. 545. Season-4 29 7 34 23

TRUE.—When one sees a family of children going to school with clean hands and face, and in clean and well-mended clothing, it tells a great deal in favor of their mother; one might vouch that those children learn some valuable lessons at home, whatever they may be taught at school.

Tu | 23 | able showers cool a sultry air. | 4 | 30 | 7 | 34 | 23 | 26 | W | 24 | N. America disco. 1497. Aspects | 4 | 30 | 7 | 34 | 23 | 25 | 25 | Mrs. S. Hill died, 1866. portend | 4 | 30 | 7 | 34 | 23 | 23 | 23 | 24 | 25 | Philip Doddridge born, 1702. | 4 | 31 | 7 | 34 | 23 | 21 | 28 | Rev. Fra'cis Herron born, 1774 | 4 | 31 | 7 | 34 | 23 | 15 | Mo | 29 | St. Peter and St. Paul exec. | 66. | 4 | 32 | 7 | 34 | 23 | 12 | Tu | 30 | Earl of Argyle beheaded, 1685. | 4 | 32 | 7 | 34 | 23 | 8

4 307

34 23

Mo 22 Pius IX. elected Pope, 1846.

					J	UNE,	1868.					17			
2	-	5	(	3	11	17 E	THE	early	cu	lture	of	musical			
21	d		à	14	<b>2</b>	0 E		n children is a point of more							
8	d	5	Č	17	1	48 E	_	ance than is fully appreciated							
Ħ	-	3	à	21	6	42m		ents. Let it be begun at the ime with the culture of all							
ğ	d		ā	22	3	34м						given to			
Q	d	5	à	22	3	20 E	your chi								
M	0	sou	th.					(	7	(		(			
D	H. M. S. Astronomical Phenor				nomena.		ts.			signs.					
1	11	57	38	Anta	res	rises, 7	7 9e.	$\overline{2}$	35			loins			
- 1	11	57	47	Day	brea	ks, 2	28m.	3		10	18				
3	11		57	Alta	ir ri	ses, 8	21e.	3	43		8	thighs			
	11		7	Siriu	s se	ts, 6 4	9e.	4	21		57	1			
5	11	<b>5</b> 8				8 19e.		ris		mo	m.	1			
6	11	<b>5</b> 8				east, 7		. 8	36	0	47	knees			
7	11	<b>5</b> 8				2.54e		9	23	1	36				
	11	58	50	φó	щ,	6 38e		10	5	2	25	legs			
9	11	<b>5</b> 9	$^2$	Q gr	. bri	lli.— (	(in ap.	10	44		12	m			
	11	<b>5</b> 9	14	Alph	aca	S. 10	0e.	11	18		58				
	11	<b>5</b> 9				10 34		11	49			feet			
	11	<b>5</b> 9				7 15n		mo	rn.		27				
	11	59				sets, 8		0	19			head			
	12	0				$9~30 \mathrm{m}$		0	49		54				
	12	0					9 38e.		20		40				
	12	0	29	∀ gr	. Е.	elong.	7 2e.	1	50	8		neck			
	12	0	42	₹ so	uth,	1 49e		2	25		17	8			
	12	0				S. 8 1		3		10		arms			
	12	1				S. 9 2		3	50	11	8	п			
	12	1				.—Sur			ts.	eve		breast			
	12	1					1 8. A	8	35		9				
	12	1				igee, 0		9	28	2		heart			
	12	2				nary, 8	21e.	10	14		10				
	12	2	13	₽ 80	uth,	2 6e.		10	54			bowels			
	12	2	26	Sun	due	east, 8	3 1m.	11	31		0	_			
	12	2	38	Day	bre	aks, 2	24m.		orn.			reins			
	12	2	5]	Spic	a S.	6 53e		0	5	i	40				
	12	3	- 5	Twil	ight	t ends,	9 42e.	0	38			loins			
1	12	3		Day	s de	ecrease,	$2\frac{1}{2}$ m.	1	11		16	,			
30	12	-3	26	) Q S	tatio	nary,	3 14m.	1	45	9	_4	m			

A Monumental Inscription engraved on Hearts deeper than on the Marble.—Sarah H——, wife of S. C. H——. A humble worshipper of Christ, she lived in love and died in faith. Truthful woman, delightful companion, ardent friend, devoted wife, self-sacrificing mother, we lay you gently here, our best beloved, to gather strength and beauty for the coming of the Lord.

18	JULY.	Seventh	Month.	31	Days.
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LUNATIONS.

		ATIONS. D H M EVERY C	ıris	tian	friend	that	goes
		l Moon, 4 3 19 E before us					
		t Quarter, 12 7 20 E ransomed spus in heav	en.	E	ery ge	m w	hich
	Ve	W Moon, 19 4 36 E death rude here, is a	ly ol	tears orion	away	fron	us
1 1	Fire	st Quarter, 26 8 31M shining the	e.	01104	o jewo	1 10.	
W	M		1	(2)	0	1	9
D	D	Chronological Record.			sets.		
W	1	Smithsonian gift, 1836.	1		7 34		7
Th	2	Klopstock, poet, born, 1724.	4	33		23	0
Fri	3	Expect a few days of dry		34		22	-
Sa	1	Vicksburg taken, 1863.	4	35		22	
D	5	Algiers a French colony, 1830.	•			22	44
Mo		Chief Just. Marshall died, 1835.	1			22	38
Tu		sultry weather. Wind veers to				22	31
W	8	Edmund Burke died, 1797.	4			22	24
Th		Braddock's defeat, 1755.	4	38		22	17
		Sir Wm. Blackstone born, 1723.			-	22	9
		the South, scattering much rain		39		22	1
		John Morgan enters Ohio, 1863.		40		21	53
Mo	13	Draft riot in New York, 1863.	4	41		21	44
		Bastile prison destroyed, 1789.	4	41		21	35
		Keep your boys out of the filthy	4	42		21	25
		Anne Askew burnt, 1546.	4	43	7 28	21	16
		Charlotte Corday beh'ed, 1793.	4	44	7 28	21	5
		Francis Petrarch died, 1374.	4	44	7 27	20	55
D			4	45	7 26	20	44
Mo	20	Francis Petrarch born, 1304.	4	46	7 25	20	32
		Battle of Bull Run, 1861.	4	47	7 25	20	21
		Mrs. Pres. Madison died, 1849.	4	48	7 24	20	9
		places, they will not only become		49	7 23	19	56
} Fri	24	Rev. John Newton born, 1725.	4	50	7 22	19	44
		Dr. Payson born, 1783. worth			7 21	19	31
		John Morgan captured, 1863.	4	51		19	17
∦ Mo	27	less, but a curse to the world.	4	52		19	4
Tu	28	Steamer, H. Clay burnt, 1852.	4	53	7 18	18	50
W	29	First No. Pittsb. Gaz'tte, 1786	4	54	7 17	18	35
Th	30	Wm. Penn died, 1718.	4			18	21
Fri			4	<b>5</b> 6	7 15	18	6

A Kind Word.—How strong is a kind word! It will do what the harsh word, or even a blow, cannot do; it will subdue the stubborn will, relax the frown, and promote happiness. Even the dog, the cat, or the horse, though they do not know what you say, can tell when you speak a kind word to them.

					J	ULY,	1868.					19			
21	6		C	12	3	13м	CEILD	REN,	do y	ou re	mem	ber God's			
ô	6		a	16	11	33м	1 -	-		-		you do I			
Ħ	ರ		Ċ	18	7	51 E	am sure you do not play, as you do								
ğ	6		Č	19	3	23м	on other days. You do not run, and romp, and laugh loud, and make a								
ç	ó		d	19	8	16M	noise, as you do when you return								
þ	6		C	28	5	58м	from sch								
M	0	sou	th.					(	7	. (	I	a			
D		м.	s.	Astro	nomi	ical Phei	nomena.	se	ts.	sou	th.	signs.			
1	12	3	38	ğ in	aph	el. 64	6m.	2	$\overline{21}$	9	53	thighs			
2	12	3	49	⊕ far	thes	t from	the⊙.	3	1	10	42	Ţ			
3	12	4				ours le		3	45	11	32	knees			
4	12	4				9 52m.		ris	es.	mo	rn.	VS			
5	12	4	21	₩о́	⊙́,	4 56m		8	3	0	20	V3			
6	12	4				S. 7 8		8	43	1		legs			
7	12	4	40	( in a	apog	ee, 0 5	54e.	9	20	1	55	MV.			
8	12	4	49	Vega	on	merid.	<b>11</b> 23e.	9	51	2	40	feet			
9	12	1	<b>5</b> S	Anta	res S	S. 9 8e		10	22	3	24	$\times$			
10	12	5				5 37m		10	50	4	7	<del>){</del>			
11	12	5				S. 6 58		11	20	4	50	head			
12	12	5				rises. 9		11	50	5	34	S			
13	12	5	29	Sun d	lue e	east, 7 5	51m.	mo	m.	6	19	neck			
14	12	5	36	ğ inf	€. ර	$\odot$ , 6	4m.	0	22	7	6	8			
15	12	5				ends, 9		0	57	7	57	arms			
16	12	5	47	♀ ıni	. 6	$\odot$ , $0$	10e.	1	40	8	51				
17		5	53	3 sou	ıth.	856m		- 2	28	9	49	breast			
18	12	5				8 1e.	<b>A</b>	3	23	10	50	25			
	12	6				sets, 6	2e.	se	ts.	11	52	heart			
20	12	6	5	a in	peri	gee, 7 S	30m.	8	6	eve	54	N			
21	12	6	8	ğ gr	. S.	lat. 4 3	9e.	8	50	I	53	bowels			
22	12	6	10	Regu	llus	sets, 8	44e.	9	29	2	50	מוו			
23	12	6	12	Ras	Alha	gue S.	9 20e.	10	6	3	44	reins			
24	12	6	13	ğ sta	tion	iary, 6	<b>3</b> 0e.	10	41	4	35				
25	12	6				s begin		11	13	5	25				
26	12	6				elion, a		11	48			loins			
27	12	6	13	8 6	ς.	5 18m		mo	rn.	7	2	m			
28	12	6				4 48m.		0	23	7	51	thighs			
29	12	6				east, 7		1	2	8	40	Į.			
30	12	6	8	Vega	on	merid	. 9 56e.		44	9	29	knees			
	12	6					45m. ⊌			10	17	13			
V	VASHI	NGTO	N de	clared,	"th	at the pr	ropitious	smile	es of	hea	ven c	annot be			
exp	ected l Jeffe	on	a na asse	tion therted th	at "w	sregards hatever i	tne etern: s morally	ai ru wroi	nes of	ord anno	er ar t be i	d right;"			
rig	ht."	The	se nt	terance	s sho	uld expre	ss our de	epest	conv	ictic	ns of	the rules			
and	hit	CIDIE	15 W ]	ICH SHO	nid ly	ermette (	and contr	or an	Sun	11111	en 18.	-			

20		AUGUST, Eighth Month, 3	1	Dav	vs.		
		ATIONS. D H M BANISH th				newsp	aper
•1	Jul	Moon, 3 6 32 m from the co					
(I	ast	Quarter, 11 7 8m the nation			1 8001		
	Vev	Moon, 17 11 51 E despondent, lose one of					
DI	irs	t Quarter, 24 7 27 E port.	100	TI CAL	u piliu	15 01	sup-
W	M			•	0		9
$\overline{\mathbf{D}}$	D	Chronological Record.	ri	ses.	sets	dec	.N.
Sa	1	A few days of very warm	4	57			
D	2	Plague in London, 1563.	4	<b>5</b> 8	7 13	17	35
Mo	3	Burr tried for treason, 1807.	4	59	7 12	17	20
Tu	4	Gr. storm & flood in Scotl. 1829.		0		17	4
W	5		5	1		16	47
Th		Prince Albert born, 1844.	5			16	_
Fr	7	French throne vacant, 1830.	5	1		16	14
Sa	- 1	Aberdeen inundated, 1829.	5			15	57
Ď		thunder generate frequent show-	5	-		15	39
Mo	10	Greenwich Obs'ry began, 1675.	5			15	22
Tu	- 1	Rev. A. Toplady died, 1778. ers.	5	7		15	4
W	12	Philadelphia riot, 1834. Sultry	5	8		14	46
Th	13	and dry. Thunder gusts spring	5	- 1		14	27
Fr	14	Rev. John Fletcher died, 1785.	5	10	-	14	9
		Tornado at St. Louis, 1851. up		11		13	50
		Hurricane at N. Orleans, 1831.		12		13	31
Mo	17	in many places. Wind veers	5	13		13	12
		Eruption Mt. Vesuvius, 1834.		14		12	52
		Royal George sank, 1782. about		15		12	33
		Maine boundary settled, 1842.		15		12	13
		without rain. Vegetation withers		16		11	53
		Gr. earthq. at Adrianople, 1752.		17		11	33
T)	23	Com. O. H. Perry died, 1820.	5	18		11	12
		Lady Huntingdon born, 1707.	5	19		10	
		for want of rain. Thickens		20		10	31
		Prince Albert sen. born, 1819.		21		10	10
		Hannibal Hamlin born, 1809.	5	22		1 -	47 28
		Hatteras forts taken, 1861.	5	23 24		-	28 6
		up for gusts of wind and rain. Gr. fire in London, 1836.	5 5	25	-	-	45
		Gr. fire in St. Louis, 1839.	5	26 26			23
1110	01	or. me m by. nous, 1999.	U	40	0 00	0	40
		ress and virtue are twins which can neve				-	
		flourish, or sicken and die together. They					
sense	and	innocence, and while they continue under	r t	ne go	ndance	ot s	uch

parents they are invulnerable to injury and incapable of decay.

_		-			ΑŪ	JGUST	1868	3.	-			21				
4		3	C	8	11	4 M										
\$	d	5	Ū	14	6	$44 \mathrm{M}$						no service				
썌	d	5	C	15	8	51м		irrent in heaven but that is sealed up with integrity								
Ş	d	5	ā	15	10	34м		rt. God will not be put off								
ğ	d	5	Ì	17	6	8м						give the				
þ	d	3	ā	24	1	11 E	devil the	ker	nel.							
M	0	sou	ıth.					1 (	7	(	7	C				
D	H.	M.	s.	Astro	nom	ical Pher	iomena.	,	ts.		ith.					
1	12	6	1	Day	brea	ks, 3 4	m.	3	18	$\overline{11}$	5	knees				
2	12	5	56	5 sta	ation	ary, 7	52e.	1	10	11	52	legs				
3	12	5	52	ŏ gr	. W.	el'g.	in apo.	ris	es.	mo	m.	***				
4	12	5	47	24 sta	ı. 3	45e. (8	3d.)	7	54	0		feet				
5	12	5	40	Ŭ so	uth,	1047 n	a.	8	24		22	Ж				
6	12	5	33	Twili	ght	ends, 8	5Se.		54	2	5	X				
7	12	5	26	2 sta	ition	ary, 1	4m.		22			head				
8	12	5	18	Day	14	hours l	ong.		52		31					
9	12	5	10	\overline{\overline{\pi}}	Ω,	4 36e.		10	22	4	15	neck				
10	12	5	1	Sun	due (	east, 71	.5m.	10	57	5	1	8				
11	12	4				8 31m		11	34	5	49	8				
	12	4	41	Ras .	Alha	igue S.	8 2e	mo	rn.			arms				
13	12	4	31	24 SO	uth,	$\bar{3}$ 26m		0	18	7						
14	12	4	19	\veep in	per	ih. 7 1	3m.	1	8			breast				
15	12	4	8	Vega	on	m'd. 8	53e.≏	2	5	9	32					
16	12	3	56	5 SO	uth,	67e.		3	10	10	33	heart				
17	12	3	43	⊙ecl	ip. i	nvis. 🇨	in per.	se	ts.	11	34					
18	12	3	30	ŭ gr	. S.	lat. 7 20	3e. 17.	7		eve		bowels				
	12	3				a. elon.		8	1	1	30					
20		3		Twil	ight	ends,	8 32e.		37	$^{2}$		reins				
21		2	48	♀at	gr.	brilliar	icy.	9	12		16	<u>-2-</u>				
22		2	32	₽ □	⊙,	0.37m		9	47	4		loins				
23		<b>2</b>	17	Dog.	Day	s end.		10	23	4	57	m				
24		2	1	ÿ gr	. N.	lat. 2	19e.	11	1	5	47	thighs				
	12	1	45	Day 1	brea	ks, 34	0m.	11	42	6	36	1				
26	1	1				9 12m			rn.		25	1				
	12	1	11	Sun	lue e	ast, 64	7m. ⊌	0	26			knees				
	12	0	53	♥ su	p. 6	$\odot$ , 7 3	0m.	1	15		2	ぴ				
	12		35	Aeri	etis	rises, 7	58e.	2	6	9		legs				
30	12	0	17	C in	apo	gee, 9	30e.	2	58	10	35					

31 11 59 58 Day's dec. 1h. 57m. 3 53 11 20 mm

The Heart.—A crust of bread, a pitcher of water, a thatched roof, and love: there is happiness for you, whether the day be rainy or sunny. It is the heart that makes the home, whether the eye rests on a potato patch or a flower garden. Hearts make a home precious, and it is the only thing that can.

LUNATIONS D H M WI Grull Moon, 1 10 37 E fair a sunst New Moon, 16 7 59m it is

WITH love the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors; but without it, it is a bleak desert covered with ashes.

	First Quarter, 23 10 2m it is a bles ashes.	ık	dese	rt	cove	red v	with
W			0		9	6	
Ď	D Chronological Record.					dec	
Tu				٠	31	0	-
W	1 Atlanta evacuated, 1864. Dry 2 Style & calendar changed, 1752.	5	28	ś	30	7	39
Th	3 Violent tempest in Engl. 1658.	5	29	1 -	28	7	17
Fri	4 W. winds prevail, shifting more	5	30	1	26	6	55
Sa	5 Malta taken, 1800. S. bring		31		25	6	33
$\mathbf{D}$	6 Mrs. Vashti B. Hill died, 1832.	5	32	6	23	6	10
Mo	7 Hannah More died, 1833. rain.	5	33	6	22	5	48
Tu	8 Clears up serene and pleasant.	5	34	6	20		25
W	9 Wm. the Conqueror died, 1087.	ð	35	6	18	5	2
Th	10 Perry's victory, 1813. Vapor	5	36	6	17	4	39
Fri	11 Morgan's abduction, 1826. and	5	37	1	15	4	17
Sa	12 mists condense and rain follows.		38		13		54
	13 Hon. C. J. Fox died, 1806.	5	39	1 -	12		31
	14 Moscow burned, 1812.	5	40	1	10	_	8
	15 Slavery abol. in Mexico, 1829.		41	1 -	8	2	
W	16 Cool foggy nights and warm	5	42	1 -	7		21
	17 U. S. Constitut. adopted, 1787.		43	1 -	5	1	58
Fri	18 Narraganset massacre, 1675.	5	44	1 -	$\frac{3}{2}$	1	35 11
	19 Battle of Winchester, 1864.	5	45 46	1	0	0	48
Mo	20 days. Expect general light 21 Royalty abol. in France, 1792	5	47	1 -	<b>5</b> 8		25
	22 Emancip'n Proclamation, 1862		48	1		dec	
	23 Major Andre taken, 1780.	5	49	1	55		22
	24 rains on the just and the unjust	1 -	50	1	53		45
	25 Robert Dodsley died, 1764.	5	51	1	52		9
Sa	26 Holy Alliance formed, 1815.	5	52	5	50		32
D	27 Gr. hail in Pittsburgh, 1850.	5	53	5	48	1	56
	28 Very fine pleasant weather	. 5	54	5	47	2	19
	29 Lady Russel died, 1723.	5	55	5		2	42
	30 Rev. G. Whitfield died, 1770.	5	56	5	43	3	6

Two Kinds of Girls.—One is the kind that appears best abroad—the girls that are good for parties, promenading, rides, balls, &c., and whose chief delight is in such things; the other is that kind that appears best at home—the girls that are useful and cheerful in the dining room and all the precincts of home.

S	EPT	EMBE	R,	<b>1</b> 868.
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IF ever christianity appears in its power, it is when it erects its trophies upon the tomb,-when it takes up its votaries where the world leaves them, and fills the

d 13 1 18<sub>m</sub> a Ř ó 178 33м 0 breach with immortal hope in dying Ъ ó 21 17<sub>M</sub>1 moments.  $\overline{\mathbf{M}}$ '€ south.  $\mathcal{Q}$  $\mathbb{Q}$ D Astronomical Phenomena. н. M. S. south. signs. rises. 1 11 59 39 Ras Alhague S. 6 43e. rises. morn. feet 20 Vega on merid. 7 43e. 6 57 0 4 · × 1 Day 13 hours long. 26 47 head 4 11 58 41 Sun due east, 4 33m. 56 1 30 58 21 9 south, 9 1m. 26 14 1 3 south, 8 1m. 58 58 59 neck 57 41 Day breaks, 3 56m. 9 32 45 57 20 Pole \* E. elon. 7 54e. 13 34 arms 10 57 0 3 성 병, 6 25m. 59 5 26 10 П 56 39 Arietis rises, 7 11e. 52 21 breast 11 6 11 11 56 18 Altair S. 8 19e. 18 5 morn. 12 11 55 57 Twilight ends, 7 51e. 52 8 0 17 heart 13 11 55 36 2f south, 1 15m. 1 58 9 16 14 11 55 15 5 south, 4 18e. 8 10 15 bowels 15 11 54 54 (in perigee, 2 54m.  $22 \, 11$ 16 11 54 33 7 \* rise, 8 26e. 8 reins sets. eve. 17|11 54 12| \$\text{in හ, 1 49m.} 18|11 53 51|Pole \* E. elong. 7 15e. 41 54 loins 19|11 53 30|Day breaks, 4 10e. 8 19 46 20 11 53 9 Altair S. 7 43e. 57 38 thighs 21 11 52 48 9 south, 8 56m. 38 29 22 11 52  $17 \odot \text{ enters} = 13e.$ 5 10 22 19 23 11 52 6 Autumn begins. 118 6 9 knees 24 11 51 46 Day 12 hours long. 11 **5**9 6 58 25 9 gr. W. elong. 1 48e. 25 11 51 45 legs morn. 26 11 51 5 Twilight ends, 7 24e. 8 0 52 32 27|11 50 45| \(\vee \) in aph.— \(\circ\) in apog. 1 4617 28|11 50 25|Pole \* E. elong. 6 35e. 2 42 10 1 feet 29 11 50 5 24 gr. N. lat. 6 40e. 30|11 49 46|Day's dec. 3h. 17m.

PRAYER.—When thou prayest for spiritual graces, let thy prayer be absolute. When for temporal blessings, add a clause of God's pleasure; in both, with faith and humiliation; so shalt thou, undoubtedly, receive what thou desirest, or more, or better. Never prayer rightfully made, was made unheard, or heard, ungranted.

24	OCTOBER, Tenth Month, 3	1	Day	78.					
	UNATIONS. D H M SELF-RELIS	NC	е. <b>—</b> Т	eac	h yo	ung	men		
	Offull Moon, 1 2 38 E to rely upon their own efforts, to be								
	C Last Quarter, 9 0 53M frugal, industrious, and temperat								
	New Moon, 15 5 4hm and you have								
	First Quarter, 23 4 22M a productive		-			no	man		
	full Moon, 51 9 45M		110111	•					
W	M Chronological Record	ı	0		3)	0			
D	D Chronological Record.	ri	ses.	se	ts.	$_{ m dec}$	.S.		
Th	1 A few dense foggy mornings	5	57	5	<b>4</b> 2	0			
Fr	2 Major Andre executed, 1780.	5	58	5	40	3	32		
Sa	3 Limerick, Irel'd, surren'd, 1691	5	59	5	<b>3</b> 8	4	16		
D	4 Battle of Corinth, 1862.	6	0	5	37	4	39		
Mo	5 and shining days. Fall winds	6	1	5	35	5	2		
Tu	6 N. Pike, em. arith'n, born, 1743.		2	5	33	5	25		
W	7 Edgar A. Poe died, 1849.	3	5	32	5	48			
Th	8 Battle of Perryville, Ky., 1862.	6	4	5	30	6	11		
Fr	9 begin to prevail, bringing much	6	5	5	<b>2</b> 9	6	34		
Sa	10 Harriet Newell born, 1793.	6	6	5	27	6	56		
D	11 Bermudas hurricane, 1780.	6	7	5	<b>2</b> 6	7	19		
	12 Dr. Lyman Beecher born, 1775.	6	. 8	5	24	7	42		
Tu		6	9	5	22	8	4		
W	14 Wm. Penn born, 1644.	6	10	5	21	8	26		
Th	15 Great Comet of 1811.	6	11	5	19	8	<b>4</b> 9		
$\mathbf{Fr}$	16 Ridley & Latimer burnt, 1555.	6	12	5	18	9	11		
Sa	17 form clouds which carry rain	6	13	5	16	9	33		
D	18 Lord Palmerston died, 1865.	6	15	5	15	9	55		
Mo	19 Dark day at Detroit, 1762.	6	16	5	14	10	16		
Tu	20 Champ Ferguson hanged, 1865.	6	17	5	12	10	38		
W	21 and wind in many dry places.	6	18	5	11	10	.59		
Th	22 Dr. A. Alexander died, 1851.	6	19	5	9	11	20		
Fr	23 Irish massacre of Prot. 1641.	6	20	5	8	11	41		
		6	21	5	7	12	2		
D	25 Clear shining ensued by damp	6	22	5		12	23		
Mo	26 Philip Doddridge, D.D. d. 1751.	6	24	5		12	43		
777	De Tou II Wansanton TT To 1 205	10	0=	=	9	10	1		

6 29 4 Sa 31 All fool's eve. Wealth is not acquired, as many persons suppose, by fortunate speculations and splendid enterprises, but by the daily practice of industry, frugality, and conomy. He who relies upon these means will rarely be found destitute, and whoseever relies upon any other will generally become bankrunt.

Fr 30 Steam. Monmouth sunk, 1837. 6 284 59 14

3 13

6 265

chilling winds. 6 275

Tu 27 Jos. E. Worcester, LL. D. d. '65. 6 25 5

W 28 Earthq. destroy Lima, 1746.

Th 29

6 12 eve 32 loins

16 thighs

0 knees

50

26 legs 6

48 1 29

13

43 5 39

32 0

morn.

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9 49

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-	-	-	-	du bata	-	window's body	and and and and and and	and and	-			****
					00	TOBE	IR, 186	is.				25
हैं ठै	6	(	I	9 10 12	3 9 9	34 M 47 M 2 M	most a	HAVE the conrage to "cut" the most agreeable acquaintance you				ance you
J 100 to	გ გ	0	(	17 18	9	35M 23E	he lacks	have when you are convinced that he lacks principle. A friend shoul- bear with a friend's infirmities, bu				
21	ó		(	28	$\overline{2}$	53 E	not with his vices.					
M D		sou M.		Astı	onom	ical Phe	enomens.		es.		I ith.	signs.
1	11 4	19	27	24 8	₹ ⊙,	9 <b>43</b> e.			es.			head
3	$\frac{11}{11}$	19 18	28 50	Day	r bre: ebar	aks, 4	26m. s,848e.	$\begin{vmatrix} 6 \\ 7 \end{vmatrix}$	$\frac{28}{0}$		$\frac{12}{57}$	neck
4	11 4	48	32	7*	rise,	7 12e.		7	34	1	43	8
5 6	11 4	18 17	14 56	Alt	air S outh	. 6 44 8 571	e. n	1	12 56		32 23	arms
7	11 4	17	39	Sho	rtest	twilig	ht.	9	44	4	16	breast
-	11 4					ts 1h. 1 17e	35m.A	10	41		11 8	69
10	11 4	16	51	H [	ı O,	249m	1.	mo	rn.	7	6	heart
						ut S. 9 11 3e		0 2	51 1			O. bowels
13	11 4	<b>1</b> 6	8	ğg	r.E.	elon.	in per.	3	12	9	53	TIT
						28m. $73m$	(13th.)		25 ts.		47 39	reins -≏
- 0						, , ,	-	1 -			- 0	

6 \$ sta. — c in apogee, 29 8 44 1 5 south, 1 49e. 1 55 ? south, 9 3m. 26 43 9 Fomalhaut S. 8 19e. 25 10 head 23|10 48 Ras Alhagues'ts, 941e 43 4 45 Orion's Belt ris. 8 52e. 43 Day's decr. 4h. 36m.

16 11 45 297 \* rise, 6 25e.

18 11 45

25 11 44

44

17 11 45 17 \(\vee \text{gr. S. lat. 3 52e.}\)

1911 44 56 Day breaks, 4 44m.

6 Day 11 hours long.

37 Fomalhaut S. S 47e. ⊌

28 Twilight ends, 6 42e. 10

44 20 H stationary, 0 57m. 11 36

44 46 Aldebaran rises, 729e.

44 13 Arcturus sets, 7 10e.

In a sermon to young men, Dr. Bedell said:-"I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you that I do not believe that I could enumerate three persons over fifty years of age, whom I ever heard ask the solumn and eternally momentous question. What shall I do to be saved?"

LUNATIONS. D H M

© Last Quarter, 7 8 27M

New Moon, 14 5 35M

D First Quarter, 22 1 26M

O Full Moon, 29 7 40 E

TRUST IN GOD.—There is a beautiful butterfly. Look at it, let all of little faith look at it. Some mothers grow gray with thinking what will become of their children in this hard and wicked world.

W	M			9	1	0	6	•
D	D	Chronological Record.		ses.	se	ts	dec	
D	1	Pompeii and Hercul. burn'd, 79.	$\overline{6}$	30	4	56	0	7
Mo	2	Begins with a few days of fine	6	32				1
Tu	3	Wm. C. Bryant born, 1794.	6	33	4	54	15	19
W	4	Norway and Sweden united, '14.		34		53		38
Th	5	Bat. of Inkerman, 1854. smoky	6	35	4	52	15	56
Fri	6	weather, ending in cold rain.	6	36	4	51	16	14
Sa		Rev. E. P. Lovejoy kill'd, 1837.	6	38	-		16	31
D		Mason and Slidell capt. 1861.	6	39	-	-		<b>4</b> 9
Mo		Earthq. in N. Hampshire, 1810.	6	40	1		17	6
Tu	10	Raw chilling winds create winter	6	41	-			23
W	11	Transit of Mercury obser. 1636.			( -	46		39
		Dublin inundated, 1787.	6	43	1 .		17	55
		Grand meteoric shower, 1833.	6	45	1 -		18	11
Sa				46	_		18	27
'n	15	Cowper, poet, born, 1731.	6	47	_		18	42
Mo	16	J. McMillan, D. D., died, 1833.	0	48			18	57
Tu	17	Bloody Queen Mary died, 1558.	0	49	4	41	19	12
W						40		26
Th	19	Jay's treaty signed, 1794.	6			39		40
		Cape of G'd Hope do'led, 1497.		53	1		19	53
		Ste. Phœnix burned, 1847.	6	54	1 -		20	6
		westers bring out overcoats and		55	1		20	19
		First ascent in a balloon, 1782.		56	_		20	32
		Walter Forward died, 1852.	6	57	-		20	44
		Gen. Havelock died, 1857.	6	58			20	55
		shawls. Black frosts ensued				35		6
d TI	00	Hon. James Ross died, 1847.	7	1			21	17
Da	100	Cardinal Wolsey died, 1530.	7		4		21	28
I W	29	First printing by steam, 1814.	, •			34		38
MIO	150	by cold rain, snow and sleet.	11	4	1+	34	121	47

BEREAVEMENTS.—When crushing bereavements lie like ice on the heart, when the dearest earthly friend cannot enter into the peculiarities of our grief, Jesus can, Jesus does. He who once bore my sins, also carried my sorrows. That eye now on the throne was once dim with weeping. I can think in all my afflictions, "He was afflicted"—in all my tears, "Jesus wept."

				-	NO V	LIND	un, 100	00.				21
Igt	(	5	Œ.	5	- 8	52м	THREE	thin	0'R P	aid :	the	Rev. Dr.
8	(	5	Ĩ	7	3	46 E	Henry, a	ppea	r to	be 1	unin	jured by l
Q		3	à	10	11	47 E	the fall-					
ğ		3	Ū	12	11	32 E	beauty of flowers, and the si of infancy, for it is difficult to					t to con-
ħ		3	Ũ	15	5	37м						uld have remained
4		3	ď	24	8	9 Е	holy.	•				
M		sou		1			1		7	(		(
D		M.	s.	Astr	onom	ical Phe	nomena.	ris		sou		
				T 7			1 .	6	10	0		arms
1		43	41	Ind	an 5	ummer	begins.	6	53			
2		43	41	Day	brea	aks, 4	58m.			1	18	ᄑ
3		43					6 31e.	7 8	41	2	11	, П
	11	43	45	Alg	enib	S. 9 8	ie. a	-	36			breast
	11	43					153m.	9	37	4	4	<u> 50</u>
	11	43	48	ğί	ıΩ,	3 52e	. (5th.)	10	41	5		heart
	11	43	51	Twi	light	ends,	6 24e.	11	48	_	57	· v.
	11					ummei		1 -	rn.	6		bowels
	11	44	1	Ci	n pe	rigee,	$9 0 \mathrm{m}$ .	$\begin{vmatrix} 0 \\ 2 \end{vmatrix}$	58 8		45	
	11				in perih. 5 41m.							reins
	11				21 south, 8 54e.					9	29	
12	11	44	23	Siri	Sirius rises, 10 5e.					10		loins
13	11	44	32	8 0	⊒⊙,	1 48e.		5	33		11	
14					ÿ sta.—1043e.(13th)				ts.			thighs
15	11	41	<b>5</b> 3	₽ iı	ı per	ih. 5 3	88e.	6	4		56	-
16	11	45	4	24 in	i per	ih. 64	0e.	6	48		48	1
17	11	45	16	P*	on m	erid. 9	9 18e. ⊌	7	38	2	40	knees
18	11	45	30	Alg	enib	S. 8 1	<b>3</b> e.	. 8	30		30	ぴ
19	11	45	43	Day	brea	aks, 5	16m.	9	25		19	legs
20	11	45	58	ğğ	r. N.	lat. 1	36e.	10	20	5	6	AND .
21		46	14	φg	r.W.	elon.	in apo.	11	16	5	51	M
22	11	46	30	Twi	light	ends	6 13e.	mo	rn.	6	35	feet
23		46				9 151		0	14	7	18	×
24		47					l. 851e.	1	11	8	1	head
	11					5 39:		2	9	8	45	
	11	47				10 32		3	8	9		neck
	11	48						4		10	18	
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	11	48	45	2/8	tation	nary, 0	22e.	ris	es.	mo	rn.	arms
	11	<b>4</b> 9	7	5	ქ ⊙.	6 39e	. (29th)		33		2	
υV	1.1	<b>T</b> U		1.5 ,	J (),	0 000	. (=0011)		00		_	1 11

A PASTOR, who is in earnest about the work of visiting his flock, told me that he had visited and prayed with fifty of them within two weeks, and that he found no work more easy, or more helpful in making his ermons, than to start out after dinner and spend the principal part of the afternoon in such employment.

LUNATIONS. D H M

(Last Quarter, 6 4 14E

New Moon, 13 8 13E

D First Quarter, 21 11 8E

Marriage is the nursery of heaven, it hath in it the labor of love, the union of hearts, and the blessings of society. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself.

	Full Moon, 29 8 27m and heaven	ills	citie elf.	s and	chur	ches,
W	M	-	0	0	0	
D	D Chronological Record.	r	ises	sets	dec	.S.
Tu	1 Rev. Albert Barnes born, 1798.	7	5	$4 \ 34$	0	7
W	2 Thick clouded skies give out		6		22	5
Th	3 Continental flag hoisted, 1775.		7	4 34	22	14
Fri	435 lb. meteoric stone fell, 1807.		8	4 34	22	22
Sa	5 Bible transla. into Engl. 1611.		9	4 33	22	29
D	6 flurries of snow. Clears up		10	4 33	22	36
M	7 James Meikle died, 1799. fair	7	10	4 33	22	43
Tu	8 Elihu Burritt born, 1811. and	7	11	4 33	22	49
W	913 baronets created, 1827.	7	12			55
Th	$oldsymbol{10}$ frosty. N.W. winds produce	7	13			0
	11 Sir David Brewster born, 1781.	7	14			5
Sa	12 Extraordinary comet, 1680.	7	15			9
	13 Sir Samuel Johnson died, 1784.		15			13
M	14 blustering snow storms very gen-					16
	15 Patent office burned, 1836.	7	17		23	19
	16 Tea destroyed in Bos. har.1773.					22
	17 Elizabeth Carter born, 1717.	7	18			24
Fri	18 erally. Peeps of sunshine, but	7	19			25
	19 Tycho Brahe born, 1546. con-				23	26
D	20 Thos. Gray, poet, born, 1716.	7	20		23	27
M	21 Farragut made Vice Admir. '64.	1			23	27
Tu	22 tinues cold and dreary. Thick	1	21			27
W	23 Lady Hester Stanhope d. 1839.	1	21			26
Th	24 Ghent treaty signed, 1814.	7	22		23	25
	25 Cold Sunday in Europe, 1796.	7	22			23
	26 clouded skies threaten much	7	$\frac{22}{23}$			21 18
	27 Hon. W. B. M'Clure d. 1861.	7				15
T/1	28 Gen. Ant. Wayne died, 1796. 29 Hon. J. Hillhouse, Ll. D., d.'32.			4 41		11
W	rain, sleet, snow and storm.	7	2.1	4 42 43		7
	31 E. India Comp. chartered, 1600.	7	24	1 44		3
111	orizo rudia Comp. chartered, 1000.	11	44	1 11	20	0

BAD COMPANY is like a nail driven into a post, which, after the first or second blow, may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, which can only be done by the destruction of the wood.

ECI	RMR	EK,	13	508.	
6)	<b>&gt;</b> 73	l D			

29

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ů.	(		C	2	2	δE						er's con-	
8	d		6 5 3 21 E   trol, who as						are ashamed to own that				
ð	(	5	C	10	8	19 E	they are wrong, who think it man to resist her authority, or defy h						
ŏ	c	3	đ	12	7	18 E	1			-		ot up for	
5	6	5	à	12	7	58 E						for your	
21	d	5	à	22	6	9м	fature ye						
M	0	sout	h.					0		0		0	
D	н.	M.	s.	Astr	onon	iical Phe	nomena.	ris		sou		signs	
1	11	49	30	Arie	etis	S. 9 1	бе.	6	26	0	58	breast	
2	11	49					28m.a	7	27	1	56	20	
3	11	50	17	Pole	*0	n merid	. 8 <b>15</b> e.	8	32	2		heart	
4	11	50	41	( ir	per	igee, $2$	$0 \mathrm{m}$ .	9	41	3	53	શ	
	11	51	6	Fon	ialha	aut sets	, 9 53e.	10	51	4	<b>4</b> 9	bowels	
6	11	51				1, 7 140		11	59	5	43		
	11	51	58	ğg	r. N	. lat. 2	0e.	mo	rn.		35	reins	
8	11	52	25	Ald	ebar	an S. I	11 15e.	1	7	7	25	-2-	
	11	52	52	Alg	enib	S. 6 5	0e.	2	13	8	15	loins	
10	11	53	20	Alt	air s	ets, 8	56e.	3	20		5	111	
11	11	53	48	7 *	4	26	9	55					
12	11	54	16	16 Arietis S. 8 31e.					30	10	46	thighs	
13	11	54	45	ğς	5 5	0.58n	a.	se	ts.	11	38	7	
14	11	55	14	4 \(\phi\) in \(\phi\), 1 5m.				5	28	eve		knees	
15	11	55	43	Day	bre	aks, 5	39m. ⊌	6	19	1	21	13	
16	11	56	12	Pole	*	n meric	l. 724e.	7	14		11	legs	
17	11	56	42	8 s	outh	, <b>4</b> 38	m.	8	Э	2	<b>5</b> 9	m	
18	11	57	12	çs	outh	, 9 34i	n.	9	5	3	45		
19	11	57	41	( i	n ap	ogee, 6	12e.	10	3	4	30	feet	
20	11		11	Ald	ebai	ran S. 1	l0 36e.	10	58	5	13		
21	11	58	41	⊙e	$_{ m nter}$	sv3, 7	8m.	11	56		55	head	
22	11	59	11	Wi	ıter	begins		mo	rn.		38		
23	11	<b>5</b> 9	41	.Pol	e 🕸 c	n meri	d 6 56e.		54		21	n	
24	12	0	11	ζы	a ap	helion,	5 19m.	1	53			neck	
25	12	0	41	Twi	ligh	t ends,	6 17e.	2	54		55	8	
26		1				7 18e.		3	58			arms	
27		1	40	Day	bre	eaks, 5	44m.	5		10			
28	12	2	10	7*	on r	nerid.	9 8e.	6	7	11	41	breast	
29		<b>2</b>	36	5 s	outh	, 10 81	m. 🗇	ris	es.	mo	orn.	95	
30	12	3				icrease		6	17			heart	
31	12	3					in per	7	26	1	42	N	

DECEITFULNESS OF SIN.—O sin, how you paint your face! how you flatter us poor mortals on to death! You never appear to the sinner in your true character. You make fair promises, but you never fulfill one. Your tongue is smoother than oil, but the poison of asps is under your lip.

HENRY H. COLLINS,

J. W. McFARLAND.

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families, and on Carpets, &c., for Churches.

#### THE LOSS OF A WIFE.

In comparison with the loss of a wife, all other bereavements are trifling. The wife, she who busied herself so unweariedly for the precious ones around ker; bitter, bitter is the tear that falls on her cold clay. You stand beside her coffin, and think of the past. It seems an amber colored pathway, where the sun shone upon the beautiful flowers, or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered save those your hands may unwillingly have planted. Her noble, tender heart lies open to your inmost sight. You think of her now as all gentleness, all beauty, all purity. But she is dead. The dear heart then laid upon your bosom, rests in the still darkness upon a pillow of clay. The hands that have ministered so untiringly, are folded, white and cold, beneath the gloomy portal. The heart whose every beat measured an eternity of love, lies under your feet. The flowers she bent over with smiles, bent now above her in tears, shaking the dew from their petals, that the verdure around her may be kept green and beautiful. There is no white arm over your shoulder, no speaking face to look up into the eye of love; no trembling lip to murmur, "Oh, it is too bad." There is so strange a hush in every room; no light footstep passing around; no smiles to greet you at nightfall. And the old clock ticks and strikes and ticks-it was such music when she could hear it. Now it seems a knell on the hours through which you have watched the shadows of death gathering upon her sweet face. And every day the clock repeateth that old story. Many another tale it telleth, too-of beautiful words and deeds that are registered above. You feel-O. how often-that the grave cannot keep her.

#### MOTHER IS DEAD.

"Mother is dead!" What a volume of thought do these sad words express! What pen can bring forth the agony of mind when this sad truth is realized. The heart shrinks back, and denies to intruding expression a knowledge of its inward woes. The imagination of another fails to picture them; and when we ourselves, who have sustained this loss, turn our eyes inward for a moment, to glance at the naked reality, we are wont to disbelieve it,

### D. BRECHT & BRO.

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Boston, Oyster, New York, Water, (J. Davis,) Soda,' Butter, Cream, only twenty

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Assorted Cakes and Jumbles.

les.

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### LADIES' FURS,

At very low prices.
Opposite the St. Clair Hotel.

and repel the overwhelming flood of sorrow which ever anon, like ocean, flow to and fro upon our hearts, until exhausted we sink into lethargy, from which when we awaken it seems as if we ourselves had passed into another . world, in which everything seems tinged with an unnatural gloom. It is sad-it is very sad to know that mother is no more. The sun will shine, the birds will sing, the flowers will bloom in seeming mockery the same as before, but there is a void in the family; her seat is vacant, and as we gather around the family board we seem to deny the truth to ourselves, and listen as though we heard her coming footsteps. But, alas! she comes not. Mother is dead! away from our home have they laid her in the cold ground—the clammy dew damp of death upon her brow. She is shut out of our sight forever-forever! Not, not forever: the light of heaven flings a brilliant hope over our sorrows: with its aid we can penetrate the darkest cloud of grief, and look forward to the bright future with confidence that we shall meet again. With its aid, death is not death: it has not the sting the world would have us think; it is but the transfer of the soul from this its transitory home to everlasting bliss; it is but the passage of the storm which leaves the rainbow of hope to cheer its blighted subjects. We love to linger around mother's grave, and muse upon the happy past, when she was with us. We love to think of the Merry Christmas and other holidays, and although with the semblance of them is linked the sad truth that they can never come home again-although its tears open new wounds of our hearts, yet we are willing to suffer these pangs that we may keep ever fresh in our memories that happy past, now forever gone.

The bosom where I oft have lain,
And slept my infant hours away,
Will never beat for me again,
For it lies dead, and wrapt in clay.
How many were the silent prayers
My mother offered up for me;
How many were the bitter cares
She felt when none but God could see.
Well, she is gone, and now in heaven,
She sings his praise, who died for her;
And to her hand a harp is given,
And she 's a heavenly worshipper.

### IMPORTANT TO

### Merchants, Farmers and Planters.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of our

### DR. McLANE'S

## CELEBRATEDVERMIFUGE

has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. MeLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge now before the public. We therefore beg leave to urge upon the planter the propriety and importance of invariably writing the name in full, and to advise their factors or agents that they will not receive any other than the genuine Dr. McLane's Celebrated Vermifuge, prepared by Fleming Brothers, Pittsburgh, Pa.

We would also advise the same precautions in ordering Dr. McLANE;S CELEBRATED LIVER PILLS. The great popularity of these Pills as a

specific or

### CURE FOR LIVER COMPLAINT,

and all the bilious derangements so prevalent in the South and Southwest, has induced the vendors of many worthless nostrums to claim for their preparations similar medicinal virtues. Be not deceived!

#### DR. McLANE'S

## Celebrated Liver Pills

are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the Planter and Merchant, as he values his own and the health of those depending upon him, to be careful in ordering. Take neither Vermifuge nor Liver Pills unless you are sure you are getting the genuine Dr. McLane's,

PREPARED ONLY BY

## FLEMING BROTHERS,

### PITTSBURGH, PA.

SOLE PROPRIETORS OF DR. McLANE'S LIVER PILLS, VERMIFUGE AND LUNG STRUP

#### SOLD BY DEALERS EVERYWHERE.

The Proprietors will forward per mail, post paid, to any part of the United States, one box Liver Pills, or one vial Vermifuge, on receipt of forty cents in Government stamps.

O let me think of all she said,
And all the kind advice she gave;
And let me do it now she 's dead,
And sleeping in her lowly grave.
And let me choose the path she chose,
And her I soon again may see,
Beyond this world of sin and woes,
With Jesus, in eternity.

#### FATHER.

FATHER is a word with me wondrously influential, nor can I think of it without mingled reverence and filial affection. "As a father pitieth his children," says David, and we feel the pity he describes. "Hear, ye children, the instruction of a father," says Solomon—and we acknowledge the authority with reverence. "I will arise and go to my father," said the poor prodigal—and his words thrill through the heart. "My father! my father! the chariots of Israel and the horsemen thereof," cried Elisha when Elijah went up by a whirlwind into heaven, and the exclamation arrests our very souls. Few who have felt the kindly, correcting, fostering influence of a father, but must feel, at the name, somewhat in the way that I have described. And yet the greatest utility of a father lies in what we may call "the preventive service"—not letting the son have his own way, nor his own will.

### THE ENDLESS REST.

There are no weary heads or weary hearts on the other side of Jordan. The rest of Heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. Jesus now allows us to rest on his bosom. He will soon bring us to rest in his Father's house. His rest will be glorious. A rest from sin; a rest from suffering; a rest from conflict; a rest from toil; a rest from sorrow;—the very rest that Jesus enjoys himself. We shall not only rest with him, we shall rest like him. How many of the earth's weary ones are resting in his glorious presence now. It will be undisturbed rest. Here the rest of the body is disturbed by dreams, and sometimes by alarms, but there are no troublesome dreams or alarming occurrences there. A little while, and thou shalt enter into rest.

### THE GREAT INTERNAL REMEDY:

FOR THE EFFECTUAL CURE OF

# RHEUMATISM,

GOUT, NEURALGIA, &c.

# JOHNSON'S RHEUMATIC COMPOUND

### AND BLOOD PURIFIER.

Read this Testimonial and be convinced.

MESENS. R. E. SELLERS & Co.—This is to certify, that for the last sixteen years I have been severely afflicted with Rheumatism often confined to my house, and even unable to walk. Being in the Post Office about two months ago, Mr. Clark observed my crippled condition, and urged me to try a bottle of Johnson's Rheumatic Compound. I followed his advice, and now, by the blessing of God, and the use of half a bottle of your Compound, I am free from all symptoms of Rheumatism, and can walk without the aid of my staff, as well as ever.

JAMES M'DOWELL. Tarentum, October 25, 1865.

I have known Mr. M'Dowell for a number of years, and do not hesitate to youch for the truth of the above statment.

JAS. CLARK, Postmaster.
Dr. J. T. Wright, of Leavenweek, Kansas, under date of December 19th

1865, says:

I have tried Propylamine thoroughly, and every other preparation in the Pharmacopæia, and can get nothing that even relieves me, but Johnson's Rhemmatic Compound.

R. E. SELLER'S & CO., SOLE PROPRIETORS,
Corner of Wood and Second Streets, Pittsburgh, Pa.

### SELLERS' IMPERIAL COUGH SYRUP

FOR THE CURE O

Coughs, Colds, Hoarseness, Influenza, Tickling Sensation of the Throat, Whooping Cough, &c., &c.

#### Read the following extracts from Certificates:

It is the great Curative.
One trial will convince.
It cannot be too highly recommended.

It is without a rival. It always gives satisfaction. Every one wants a supply.

It has a power to cure."

For Coughs, Colds, and all affections of the Throat and Lungs, the most effectual remedy is

### SELLERS' COUGH SYRUP.

It is prompt in its action, always safe, and may be given to the smallest shild or most delicate female, with confidence in its success.

### Prepared by R. E. SELLERS & CO., Pittsburgh, Pa.

For Sale by Druggists generally throughout the country.

#### WHO CAN RESIST IT?

This do in remembrance of me. Who could resist such an appeal? Who disobey such a command? More than eighteen centuries have passed away since in that upper chamber in some house in the city of Jerusalem, the words which conveyed the request were spoken by that lowly sufferer to his broken-hearted followers; and is it too much to say "that their sound is gone out into the ends of the world?" From that night to the present hour, all ranks. all classes of Christian believers have united in fulfilling this last request of their Redeemer. Century after century has passed away, the monuments of human greatness have mouldered in the dust, the laws inscribed upon tablets of brass have perished, dynasties and empires have risen and fallen, and are forgotten—and these few simple sentences -this short affecting memorial has outlived them allnever obliterated, never even suspended; no single week, we might perhaps with truth assert, no single day has ever yet passed by which did not witness some little assemblage of the followers of the Redeemer "doing this in remembrance of him," and thus, as the apostle says, "showing forth the Lord's death till he come.

### MORE AWFUL THAN THE JUDGMENT.

A celebrated preacher of the seventeenth century, in a sermon to a crowded audience described the terrors of the last Judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears. but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final In the height of his excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he with an agitated countenance and solemn voice addressed them thus: "In one quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; with very few exceptions, you will return to your earnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard "as a tale that is told."

Extract from the National Agriculturist, with reference to SMITH'S

### MOWER AND REAPER.

It has been the aim of the inventor to simplify what has been complicated, strengthen the weak points, reduce the weight of the Machine, and lessen the draft. We take pleasure in announcing that in all these particulars, as well as everything pertaining to a first-class machine, he has succeeded in accomplishing with the most astonishing success. For simplicity of construction, lightness of draft, avoidance of side-pressure, and hearing on the horses' necks, as well as efficiency of working—cutting as smooth as a pair of scissors—it will not suffer comparison with any machine in the market.

The points of excellence of our Thresher, are its low price, simplicity of construction, and small size-easily going into any barn-rapidity and efficiency of action, with less horse-power accomplishing as much, and we claim more, work in a given time than any other machine now in use; also, it threshes with no loss of Grain, while the usual loss is generally equal to the price of threshing.

We invite the attention of Farmers and Dealers to our Machines.

## Union Agricultural Works,

ROCHESTER, BEAVER CO., PA.

# A. B. SMITH & Co.

Patentees, Proprietors and Manufacturers of

Smith's Patent Mower and Reaper, Smith's Patent Thresher & Separator, Smith's Patent Sorghum Evaporator.

ALSO, OF

Railway Powers; Hay-Rakes; Farm, Cider and Cane Mills: Corn Shellers; Straw Cutters; and Dog Churning Powers.

REPAIRING OF ABOVE:

ALSO.

ENGINE AND MACHINE REPAIRING

DONE AT SHORT NOTICE.

#### THE GREATEST MIRACLE.

We have seldom seen the argument against miracles more cleverly answered and retorted than it is in the following: Deny miracles to Jesus, strip him, as M. Renau, the rationalist, proposes to do, of everything superhuman, and Jesus himself becomes the greatest miracle the world ever saw or even dreamed of. There is no story in the Bible so utterly incredible as that Jesus of Nazareth, born and brought up a mechanic in Galilee, should, at the age of thirty, without learning, without wealth, without friends or superhuman aid, have gone out and in the space of two or three years have laid the foundations of a religion which has superseded all the religions and philosophies then existent; brought in subjection to itself the most civilized nations of the earth, lifted every people up that has received it, and is steadily gaining conquests, century after century, with the unquestionable promise that it is yet to become universal—there is no account of miracle, we say, in all the Bible so utterly incredible as this story which M. Renau has proposed to us as a matter of history in his "Life of Jesus." In the presence of such a character, all the philosophers and sages, all the moralists and legislators the world ever saw, dwindle into insignificance. Looking at Christ in this light, we do not wonder that a learned German theologian should have said, "Jesus himself is the miracle." And acknowledge this miracle, why should we stumble at the miraculous works which he performed?

#### NEVER HEARD HER FATHER PRAY.

I shall never forget the impression made upon me during the first year of my ministry, by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: "You remember that girl, sir; she was my only child. She died suddenly this morning; she has gone, I hope, to God. But if so, she can tell Him what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! Oh! that she were with me but for one day again!"

NORMAN McLEOD.

Henry Miner's Pittsburgh Almanae.

### BOERHAVE'S

# HOLLAND BITTERS,

PREPARED FROM THE

CHOICEST AND MOST GRATEFUL

### TONICS AND CARMINATIVES

In the Vegetable World.

This is not a new and untried remedy, but one known for years past, and used in the families of thousands of our citizens throughout the North, South, East and West, for

## DYSPEPSIA IN ALL ITS FORMS,

For Indigestion, for Loss of Appetite, for Acidity, for Waterbrash, for Headache, for Heartburn, for Costiveness, for Piles.

## Dyspepsia and Debility Cured!

THEODORE FRANK, Esq., of the Pittsburgh and Steubenville Rail Road Office, says:

"For years I have been an invalid from Dyspepsia. With a hope of relief, I resorted to many advertised remedies, but failed in deriving the benefit sought for, until I tried your HOLLAND BITTERS, the happy effects of which upon the digestive organs, and in restoring a debilitated system, causes me to recommend it confidently to all suffering from Dyspepsia.

#### PREPARED AND SOLD BY

# R. E. SELLERS & CO. PITTSBURGH, PA.

For sale by Druggists generally throughout the country.

#### HOME.

Man is a local being. While he naturally loves traveling, yet he wants one spot of earth upon which his affections are centered, and where he can find rest from the conflicts and troubles of life. We did not create ourselves, nor can we change the nature of things. What we are, and how we should live has been designed by our Maker. Our natural wants, therefore, are fixed and imperative. Nor can we be happy unless we live in harmony with the design of our Maker, and the law of our being. And here let us say that a pleasant home is the central want of man, and the great essential to his happiness: "Be it ever so humble, there's no place like home." If you have no home, rest not until you have secured one. What is not embraced in the word HOME. We are aware that there are other things which we must have in order to be happy. We must have health. Our bodies and minds must be free from disease. We must be honest, temperate, industrious, and we must love the true, the beautiful, and the good. Our stomachs must be free from dyspepsia, our joints from rheumatism, our nerves from neuralgia, our hearts from moral pollution, and our tongues from guile. Also, we must have congenial employments, and all relations in life must be good. We must be true in all things-true to ourselves, to our families, to our neighbors, to our country, and to our Maker. There is no happiness without loyalty to truth and right. But while all this is true, yet man's highest happiness is centered in a sweet and lovely home. We know many homes are not what they should be, still a poor home is far better than no home at all. Home, be it ever so humble, is a place of refuge. Our homes are generally what we make them. If the father and mother, brother and sister are not industrious, economical, kind, and loving to each other, home is dark and dreary. Industry, fidelity, temperance, cleanliness, purity, amusement, competency, and love are some of the essentials of a true home. Wealth alone does not make home all it should be. A home in poverty, industry and love, is far better than one in riches, laziness, hate, and contention. Love, gentleness, and words of kindness-how sweet they are in the home circle. And how grateful we should be for our

The World Challenged to Produce its Equal!

### LINDSEY'S

# Improved Blood Searcher,

FOR THE CURE OF ALL

Diseases arising from an Impure State of the Blood,

Scrofula, Cutaneous Diseases, Tetter Affections, Pimples on the Face, Cancerous Formations, Erysipelas, Boils, Old and Stubborn Ulcers, Sore Eyes, &c., &c.

We make no claims to having discovered a "PANACEA," or "UNIVERSAL REMEDY" for all the ailments to which flesh is heir; but we do claim, what countless facts have fairly and fully established, that in the BLOOD-SEARCHER, the afflicted will find a "STANDARD MEDICINE," one upon which they can rely as a sure specific for all the diseases for which it is recommended.

I have this day, October 7th, 1884, disposed of my interest in J. M. Lindsey's IMPROVED BLOOD-SEARCHER, to R. E. Sellers & Co., together with the right to use my name in its preparation. The only genume arricle will hereafter be prepared by them exclusively.

J. M. LINDSEY.

PREPARED BY

R. E. Sellers & Co., Pittsburgh, Pa., Sole Proprietors.

### SELLERS?

# LIVER PILLS.

The Original, only True and Genuine,)

Plain and Sugar-coated, have stood for thirty years a staple remedy, unequaled by any Medicine known, for the cure of Liver Complaint, Costiveness, Sick Headache and Bilious disorders, and indeed for the whole class of diseases originating in biliary derangements.

# R. E. SELLERS & CO., PROPRIETORS, PITTSBURGH, PA.

For sale by Druggists generally throughout the country.

homes. These are the greatest blessings we enjoy, and we should be more thankful for them than anything else. And as no man or woman can be contented and happy without a home, therefore it is the duty of all—even in the forepart of life—to make pleasant homes in which to enjoy the purest bliss of this life, and prepare for our final home in "that celestial temple not made with hands, eternal in the heavens."

#### KIND WORDS.

Ask your own heart, dear reader, how many times has some encouraging word of advice dropped manna-like into your hungering soul, and inspired you to try once again to accomplish the task you were about to relinquish. Mother deal gently with that erring child. Oh, judge it not too harshly; unkindness will only cause its little feet to wander farther into the forbidden paths; when one loving word would put those little arms around your neck, and amid tears and sobs would confess its fault, and claim the forgiven kiss. Father! do not by coldness and apparent indifference build up a barrier between you and your children's hearts. Do not say that their little joys and sorrows are beneath your notice, they comprise childhood's little world, and are of as much consequence to them as your more mature years. Look upon your own experience -remember when you were a little child, how pleasant was the smile which proclaimed your task well done-and oh, deal gently with your child, for the cares and responsibilities incident to life will surely come. Ward them off as long as you can, and when old age shall have overtaken your steps, and you are deprived, in a great measure, from taking an active part in the drama of life, then the child who claims your guidance now, will delight to be your protector, and to render the remainder of your life happy.

CREDIT.—The most trifling actions that affect a man's credit are to be regarded.—The sound of your hammer at five in the morning and nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day; demands it before he can receive it in a lump.

W. S. WILT.

W. C. HOPPER.

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## MYERS, HOPPER & CO.



MANUFACTURERS OF

EVERY DESCRIPTION OF

# Furniture and Chairs,

No. 45 SMITHFIELD STREET,

A FULL ASSORTMENT OF

# PITTSBURGH MANUFACTURED FURNITURE,

CONSTANTLY ON HAND,

Which we will sell at the lowest prices for cash.

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# ADAMS EXPRESS CO.

A JOINT STOCK ASSOCIATION.

No. 54 FIFTH STREET, PITTSBURGH,

PARCELS, VALUABLE ARTICLES, PACKAGES,

# MERCHANDISE, BANK NOTES,

SPECIE, GOLD DUST, &c.

NOTES, BILLS, DRAFTS, &c.

On all the principal cities in the United States.

GEO. BINGHAM, Agt.

#### IT CAN NEVER BE RECALLED.

How well and how sadly do I remember an angry word, spoken in my childhood, years ago, in a moment of impatience, to my own dear mother! True, I loved her devotedly; but I weakly yielded to a wicked impulse; the hasty word passed my lips; and never shall I forget the sad expression of that sweet face, as, turning her sorrowful eyes upon me, she exclaimed: "My child, when I am gone you will be sorry for the way you have spoken to your mother!" My penitence, however, was immediate, and it has continued ever since; but all my sorrow can not avail to recall the hasty word. God kindly spared that dear mother many years, and all remembrance of the pain my thoughtless speech had once occasioned her, had faded from her recollection long years before she was called away. But though years of affectionate intercourse had erased from her mind this sad reminiscence, never have I forgotten it, and never have I forgiven myself for my unfilial conduct. Dear children! have you a father, toiling each day for your support and education? Have you a mother, devoting herself, as only a mother can, to ceaseless labors, watchings, and anxieties in your behalf? Never, oh, never-let a moment's impatience, under their kind restraints, under their wise control over your wishes, betray you into a word that would give pain to those who so tenderly love you, and whose love for you will be, in later years, one of your most cherished recollections. Give utterance to an angry word, be guilty of an act of disobedience, and you lay up for yourselves a life-long regret, when regret will be unavailing.

A Serious Thought.—Were a ship in mid ocean to be overtaken by a storm—to be dismasted, and reduced to an unmanageable hulk, and while its crew were famishing and in momentary danger of foundering, were another ship to pass within hail, but refuse all succor and deliverance, should we not justly regard that deed as an enormous atrocity! But what moral difference does it make whether we pass by our perishing neighbor on the sea, or on the dry land? The pitfalls of perdition on shore are deeper and far more terrible, and are inhabited by monsters more dreadful than any ocean waves.

### FURNITURE.

## J. W. WOODWELL & SONS,

MANUFACTURERS OF

Zarlor, Library, Chamber and Dining Boom

# FURNITURE,

OF EVERY DESCRIPTION.

97 and 99 Third Street,

PITTSBURGH, PA.

# Real Estate Savings Bank.

President—ISAAC JONES. Vice President—W. B. COPELAND. Solicitor—E. BRADFORD TODD.

### TRUSTEES.

Hon. Thos. M. Howe, Isaac Jones, C. G. Hussey, Hon. J. K. M.

Isaac Jones, Jacob Painter, Hon. J. K. Moorhead, Wm. H. Smith.

Harvey Childs, W. B. Copeland,

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INTEREST ALLOWED ON DEPOSITS in this Institution at six per cent. per annum, payable to the Depositor in May and November, which, if not drawn, will be added to the principal and compounded. Interest commences on Deposits on the 1st and 15th days of every month.

Open for Deposit from 9 A. M. to 3 P. M., daily; also,

on Saturday evenings from 6 to 9 o'clock.

Office, 63 Fourth St., Pittsburgh.

#### LIFE OF MAN.

To make us sensible of the shortness of our days, let us consider every man's life with respect to eternity, and thereby see what a slender space it has; for as every one of us consists but of a small portion of matter, and occupies but a very inconsiderable part of the earth in this vast extent of the universe, so every one has but a very short continuance of time, in reference to so many ages, and even this is limited. Time sweeps away all mankind, it passes and never returns. The life of man, though ever so long or pleasing, considered with respect to the time past and to come, will after all appear to be very short; and according to this comparison there will scarce be any difference betwixt a long and happy and a short and unhappy life; all pass away in an instant; pleasures, favors of fortune, disgraces, prosperities, adversities, &c. What is become of all who formerly lived under those circumstances? What is become of them, of their cares, occupations, pleasures, troubles, and power? Every man must die, and there is no great distance between him that dies first, and he that follows him. What pleases and what disturbs us is alike of short continuance, for death puts a period in a moment to our cares and troubles. Eternity will put no distinction between those who have lived either a long or a short time, between the great and little, the fortunate and unfortunate. Why are we then so addicted to pride? Why so eager after pleasures, so fond of the things of this world? Why do we deceive ourselves with the hopes of a long life? since the longest is but a minute, if compared to eternity. have seen much or little of the world is the same thing when death places all things in a state of equality. The view of this world is always the same, there being nothing therein that is new, consequently life and death ought to be indifferent to us, as also whether we die in the bloom of youth, or in a decrepid age. There is but one thing worthy our care and desires, that is to seek for God whereever we go, and to submit to his will, and keep his commandments.

THE excellent paper used in this Almanac was made by MORRISON, BARE & Co., Spang's Mills, Blair Co., Pa.

RICHARD E. BREED.

JOHN J. HENDERSON.

# RICHARD E. BREED & CO.

(SUCCESSORS TO GEORGE BREED,)

Importers, Wholesale and Retail Dealers in

Grockery, Glass, Britannia,



Silver Plated Ware, &c.

No. 100 Wood Street, Pittsburgh.

China Dinner, Tea and Toilet Sets.

WHITE GRANITE OR STONE WARE,

Silver Plated Jea Sets, Eastors, &c. TEA TRAYS, TABLE MATS,

BOHEMIAN GLASS.

PITTSBURGH GLASS,

AT MANUFACTURERS' PRICES.

Prices and Terms same as in Eastern Cities.

Country merchants will find it to their advantage to call and examine this, the largest stock in the city.

### I INTEND TO BE A CHRISTIAN.

No doubt you do, dear reader. You have even appointed the time when you will come out on the Lord's side. You will do so next year-or when you are settled down for life, or after you have become successful in business, or perhaps when you are old—or, possibly, when you come to die. It is not, however, now—the time is future. You have resolved then to become Christ's-vou acknowledge that without this change you cannot reach heaven. I presume, therefore, you have made a contract with death, and that he is pledged to stay his arm until you are ready. If not, how great is your folly. The Saviour, too, must wait your leisure. You will come to him when you choose, and as you choose, and the blessed spirit must continue his sacred influence until you are prepared to accept his offers. What daring impiety! And yet, dear impenitent reader, such is your position, and such your rash presumption. You are dictating to God. You refuse admittance to his calls, and ask him to wait until it suits your convenience. What assurance have you that death will keep away, that Christ will tarry, that the blessed Spirit will not take his everlasting flight? If conscience calls, I beseech you not to delay. Jesus wants you now, accept his offer, and come to him. Change your promise, "I intend to be a christian," into the firm resolve, I now devote myself by God's grace to the service of Christ. Receive me, Lord-I now desire to become thine forever.

### HOW MEN DIE.

The following is from the pen of the celebrated Dr. Spring:—I have seen Infidels and Universalists die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience, and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theatre rather than the house of God, and I never saw an instance in which such persons died in peace—they died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity.

5

## FUR<u>NIT</u>URE. T. B. YOUNG & CO.

MANUFACTURERS OF

Rosewood, Mahogany and Walnut

PARLOR, LIBRARY,

CHAMBER.



HALL,

AND

DINING ROOM

# FURNITURE,

Of every description and latest styles, in Varnish and Oil finish; also, Sideboards, Extension Tables, Hat Racks, Cottage and Chamber Sets, Spring and Hair Mattresses, Cane and Wood-Seat Chairs, &c.

Nos. 38 and 40 Smithfield St., Pittsburgh.

## J. C. MATTERN, DRUGGIST,

Smithfield and Third Streets, PITTSBURGH. PA.

Dealer in Pure Pharmaceutical Preparations, Pure Drugs, &c.

Orders from a distance will receive prompt attention.

### HOFFMAN, HOENE & CO.

DEALERS IN

## Pianos, Organs and Melodeons,

And Importers of

MUSICAL INSTRUMENTS AND STRINGS,

No. 53 Fifth Street,

PITTSBURGH, PA.

Sole Agents for the Marschall & Mittaner's Pianos, Taylor & Farley's Organs, and X. Spang's Melodeons.

#### MEMORABLE DATES.

An old man was sitting in his little room one day, with his Bible before him, opened at a blank leaf on which were some dates; he was so absorbed in the contemplation of these that he did not notice the entrance of a neighbor, who asked him what he could find to read with such interest, where he saw nothing but dates? The old man replied: "Neighbor, could you but know what these dates stand for, you would not be any longer surprised." These were the dates of all the principal occurrences of the old man's life. He pointed with his finger to one after another. "Here is the date of my birth, of my baptism, of my enlisting, my marriage," and so on till at last he came to the date of the day when the Lord had effectually called him, and since which time he had known himself to be a child of God, an inheritor of the kingdom of heaven. And then he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out?" and sang with tears in a trembling voice:

"Could I a thousand voices raise,
A thousand tongues employ,
My heart would pour itself in praise,
In thankfulness and joy.
And still its happy song would be,
Hear what the Lord has done for me."

TRUTH is an eternal element. It is an essence of divinity. Man must grasp this essence; he must press it to his soul; it must be his spiritual life, and rule all his thoughts and actions. Truth must ever be with him, continually abiding with him.—Only in this way can he be natural. Only so can he resemble his Redeemer. To be unlike God is to be unatural. 'Tis true opposites exist. Light has its shade; cold is opposed to heat; hate is antagonistic to love; truth itself is opposed by error. But with one path, one genuine course remains for him to follow. It is the path of right, of truth, of justice, of love, and of answering fidelity to God. Only so can the soul live out its noblest attributes, and harmonize with the purposes of the Creator.—Moral purity can alone qualify us for this mission.

GRAND PRAIRIE

# Washing Machine & Table.

PATENTED AUGUST 22, 1865.

The Champion of all Washing Machines!

Warranted durable and simple in construction, and can be worked with ease by a child twelve years old.

Ladies' Lace Collars, fine needle work, blankets, &c., can be

washed perfectly clean without the least wear or tear.

This Machine is entirely under the control of the operator, so that dirty parts can be washed without unnecessarily rubbing the clean parts.

MANUFACTURED AND SOLD BY

### DEMMLER BROTHERS

No. 126 Smithfield Street,

PITTSBURGH, PA.

LOUIS REINEMAN.

CHAS, MEYRAN.

RINEHOLD STEDLE.

## reineman, meyran & siedle,

Wholesale and Retail Dealers in

# Watches, Clocks,

JEWELRY.

WATCH MATERIALS AND TOOLS,

No. 42 Fifth Street,

PITTSBURGH, PA.

Agency for the American Watches.

### LOOK TO YOUR MENTAL AND MORAL CUL-TURE.

Men strive for wealth, and why? Because they do not wish their physical comfort to be dependent on their neighbors. This is right. But with how much greater anxiety should you look to the comfort of your immortal being? By cultivating the mind, you increase not only your capacity for enjoyment, but may become eminently useful to others. Improve your spare moments, read good and useful books, communicate your ideas to others, make the world feel that is the better of you; but, above all, forget not your immortal soul. Study the Bible and read the writings of godly men, and you may be happy for time and eternity. Those who wish to purchase such Books. cannot do better than patronize F. G. REINEMAN, 113 Third street, Pittsburgh, who keeps a variety of Bibles and Testaments, Religious and Theological Books, new and second handed Sabbath School Books and Requisites of great variety, School Books, Blank Books and Stationery; in short, everything pertaining to a Book Store will be furnished at the cheapest wholesale or retail prices. Call and see for yourself, or send your orders, and they will be promptly attended to.

### THINK.

Do you ever think? There are men who spend their lives without thinking or reflecting. When they speak they utter but the merest common-place ideas, which are in every body's mouth. Nothing new or startling comes from them. People may not present new truths, but they may produce old ones in a new garb. Reflection will enable them to do this. How few men of all that live and breathe are really capable of imparting useful information and instruction. The reason is obvious. It is not because they have small minds, or are dull of comprehension. It is because they do not think. They never set themselves down to reflect and meditate. Are you of that number? Can you impart no instruction by your voice or pen? No wonder you feel ashamed of your ignorance. Let this be the moment of reflection—of deep serious thought—so that the future, like the past, may not be a blank in your history.

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#### "ABIDE WITH US."-LUKE, 14-29.

Tarry with me, O my Saviour! For the day is passing by: See the shades of evening gather, And the night is drawing nigh. Tarry with me! tarry with me! Pass me not unheeded by. Many friends were gathered round me. In the bright days of the past; But the grave has closed above them, And I linger here the last. I am lonely; tarry with me, Till the dreary night is past. Dimmed for me is earthly beauty; Yet the spirit's eye would fain Rest upon Thy lovely features ; Shall I seek, dear Lord, in vain! Tarry with me, O my Saviour, Let me see Thy smile again! Dull my ear to earth-born music. Speak thou, Lord, in words of cheer; Feeble, tottering my footsteps; Sinks my heart with sudden fear. Cast Thine arm, dear Lord, around me. Let me feel Thy presence near. Faithful memory paints before me, Every deed and thought of sin; Open, Thou, the blood filled fountain, Cleanse my guilty soul within. Tarry, Thou forgiving Saviour! Wash me wholly from my sin: Deeper, deeper grow the shadows : Paler now the glowing west; Swift the night of death advances; Shall it be the night of rest? Tarry with me, O my Saviour! Lay my head upon Thy breast! Feeble, trembling, fainting, dying, Lord, I cast myself on Thee, Tarry with me through the darkness! While I sleep, still watch by me, Till the morning, then awake me, Dearest Lord, to dwell with thee.

CHRISTIANITY should not be judged by its worst, but by its best specimens; for even in the best, it has much to contend with: and if the world is so bad with Christianity, what would it be without it? Let the darkness and pollution of heathenism answer.

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#### A GOOD WIFE.

A good wife is a being selected by a benign Providence to scatter the roses of contentment, and strew the dark and serpentine paths of life with the choicest, the most fadeless flowers; and is truly "the best gift of God to man," formed to charm, to allure, and fascinate the whole soul of a good and affectionate husband, she can at any time transfer a portion of her own spirit into his, and by the powerful magic of a smile change in a moment the bitter draught of his existence to dreams of the most delicious nectar. She is a creature of the powerful attractive system in which revolve with uniform motion all the bewitching graces-all the home-born delights of refined and tranquil love. - She gives a new charm and adds an exquisite delight to all the blandishments of social life. Solitude is a stranger where she dwells, and melancholy, pausing over his mournful story, dares not approach her consecrated mansion.

She is the silver wand that chases away the demon of sorrow and restores the sunshine of her soul. In her right hand health, happiness and dawning honors, and in her left, an inverted mirror, reflecting the loveliest objects in creation. A good wife will soften the asperity of the temper, smooth thy brow clouded with sadness. She will kindly watch over thy bed of sickness, and whisper in softest accents the language of consolation to thy drooping heart. She will advise in thy generous exertions, and make thee nobly emulous of greatness, and when the last faint flashes of life's expiring lamp have quivered out their little mement, her tears will moisten the clay-cold form; and her prayers ascending for thy final happiness, will accompany the disembodied spirit to the mansions of eternal rest—the paradise of God.

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#### SINKING PETER.

Sinking times are praying times with the Lord's servants. Peter neglected prayer at starting on his adventurous journey, but when he began to sink, his danger made him suppliant, and his cry, though late, was not too late. In our hours of bodily pain and mental anguish, we find ourselves as naturally driven to a prayer as the wreck is driven upon the shore by the waves. The fox hies to his hole for protection; the bird flies to the woods for shelter; and even so the tried believer hastens to the mercy-seat for safety. Heaven's great harbor of refuge is all prayer; thousands of weather-beaten vessels have found a haven there, and the moment a storm comes on, it is wise for us to make for it with all sail.

Short prayers are enough. There were but three words in the petition which Peter gasped out, but they were sufficient for his purpose; they reached the ear of Jesus, and his heart too. Not length, but strength is desirable. sense of need is a mighty teacher of brevity. If our prayers had less of the tail feathers of pride, and more wing, they would be all the better. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and what is real prayer in many a long address might have been uttered in a sentence as short as that which burst from the soul of the sinking apostle.

Our extremities are the Lord's opportunities. Immediately a keen sense of danger forces an anxious cry from us; the ear of Jesus hears, and with him the ear and heart go together, and the hand does not long linger. At the last moment we appeal to our Master, but his swift hand makes up for our delays by instant and effectual action. Are we nearly engulfed by the boisterous waters of affliction? let us then lift up our souls unto our Saviour, and we may rest assured the he will not suffer us to perish. When we can do nothing, Jesus can do all things. Let us enlist his powerful aid upon our side, and all will be well.

#### PHILIP HENRY'S PROMISE.

The following remark of the Rev. Philip Henry, after he had been engaged in ardent prayer for two of his children who were dangerously ill, is so expressive of the simplicity and tenderness of Christian faith and love, as to recom-

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mend itself to the hearts of those who walk with God: If the Lord will be pleased to grant me this my request concerning my children, I will not say as the beggars at our door used to do, "I'll never ask anything of Him again," but on the contrary, He shall hear oftener from me than ever, and I will love God the better, and love prayer the better, as long as I live."

#### A BEAUTIFUL PICTURE.

The man that stands upon his own soil, who feels that by the land in which he lives—by the laws of civilized nations—he is the rightful and exclusive owner of the land he tills, is by the constitution of our nature under a wholesome influence not easily imbibed from any other source. He feels, other things being equal, more strongly than another, the character of a man as the lord of an inanimate world.

Of this great and wonderful sphere which, fashioned by the hand of God, and upheld by His power, is rolling through the heavens, a part is his; his from the centre to the sky. It is the space on which the generation before moved its round of duties, and he feels himself connected by a link with those who follow, and to whom he is to transmit a home. Perhaps his farm has come down to him from his father.

They have gone to their last home! but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is

connected with every enclosure.

The favorite fruit was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadow. There lies the path to the village school of earlier days. He still hears from the window the voice of the Sabbath bell which called his father to the house of God; and near at hand is the spot where his parents laid down to rest, and where when his time has come he shall be laid by his children. These are the feelings of the owner of the soil. Words cannot paint them; they flow out of the deepest fountains of the heart; they are the life-spring of a fresh, healthy, and generous national character.

#### SIMILIA SIMILIBUS CURANTUR.

# HUMPHREYS' HOMEOPATHIC SPECIFICS.

A FAMILY MEDICINE CHEST is a family necessity. You must have something to give for a cold, for the headache, diarrhea, toothache, cronp, whoeping-cough, or other of the hundred ills that are as sure to come as waking with daylight. Forewarned is forearmed. To be provided is to be preserved. Here you have it. All you require. Simple, so that you can make no mistake. Ready, so you need not wait. Efficient, so you are independent. Safe, so you may act fearlessly. Medicines that cure, but do not kill—that save, but do not destroy. With these you may keep disease and the doctor at bay, and let health, the mother of happiness and handmaid of plenty, preside over your household.

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#### THIS MIGHT BE AN AGREEABLE WORLD AFTER ALL.

If we would only bring ourselves to look at the subjects that surround us in their true light, we should see beauty where we behold only deformity, and listen to harmony where we hear nothing but discord. To be sure, there is a great deal of vexation to meet; we cannot sail upon a clear coast forever; yet if we preserve a calm eye and a steady hand, we can so trim our sail and manage our helm, as to avoid the quicksands and weather the storms that threaten shipwreck.

We are members of one great family; we are traveling in the same road, and shall arrive at the same goal. We breathe the same air, are subject to the same bounty, and we shall lie down upon the bosom of our common mother earth. It is not becoming, then, that brother should hate brother; it is not proper that friend should deceive friend; it is not right that neighbor should injure neighbor. We pity that man who can harbor enmity against his fellow; he loses half the enjoyments of life; he embitters his own

existence.

#### SAVING A SOUL FROM DEATH.

"O, if one soul from Anworth meet me at God's right hand,
My heaven will be two heavens, in Immanuel's land!"

Thus exclaims the sainted Rutherford; and thus may every one, who labors to win souls, look forward with the hope of redoubled joy at meeting them in heaven. Next to the joy of meeting our dear Redeemer, will be the unspeakable delight of meeting some shining one at the pearly gate awaiting our arrival, who shall take us by the hand and say: "By God's blessing you saved my soul from death. Next to Jesus, I owe this blessed state to you. I will be an everlasting remembrancer of your kind Christian faithfulness while on earth." Christian friends, would not such a meeting and such a greeting make your heaven two heavens in Immanuel's land?

Have you any reason to expect such a greeting? How will you feel to behold others thus welcomed, and yourself passed by—not a single soul amid the hosts of heaven to thank you for friendly interest and efforts for its salvation? Ponder this while you have opportunity to be instrumental in saving a soul from death.

#### DR. MCLANE'S CELEBRATED LIVER PILLS.

For the Cure of Heptatis or Liver Complaint, Dyspepsia and Sick Headache.

In offering to the public Dr. McLane's Celebrated Liver Pill, as a remedy for Liver and Bilious Complaints, we presume no apology will be needed. great prevalence of Liver Complaint and Bilious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr. McLANE'S LIVER PILLS, there can be no doubt. The great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish, that these Pals should be fairly and fully tested, and stand or fall by the effects produced. That they have been so tested, and that the result has been in every respect favorable, we call thousands to witness who have experienced their beneficial effects.

Dr. McLANE'S LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for LIVER COMPLAINTS, and those symptoms connected with a deranged state of that or-

#### DISEASES OF THE LIVER.

The Liver is much more frequently the seat of disease than is generally supposed. The function it is designed to perform, and on the regular execution of which depends not only the general health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to When the Liver is seriously diseased, it in fact not only deranges human health. the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easily be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The intimate connection which exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate beings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the liver. I have long been convinced that more than one-half of the complaints which occur in this country, are to be considered as having their seat in a diseased state of the Liver. onumerate some of them: Indigestion, Stoppage of the Menses, Deranged State of the Bowels, Irritable and Vindictive Feelings and Passions from trifling and inadequate causes, of which we afterwards feel ashamed; last, though not least, more than three-fourths of the diseases enumerated under the head of Consumption,

than three-fourths of the diseases enumerated under the head of Consumptions, have their seat in a diseased liver. This is truly a frightful catalogue.

Symptoms of a Diseased Liver.—Pain in the right side, under the edge of the ribs increasing on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The statement attended with a pain, accompanied with a commentation in the head by part. There is generally a considerable loss of memory, accompanied with a pain on the safe to the distribution of having left undone something which ought to have been done. A slight dryoning is sometimes an attended or the complains of a prickly sensation of the skin; his spirits are low, and although be is satisfed that exercise would be beneficial to him, yet be can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease; but cases have occurred when few of them existed.

can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the discase; but cases have occurred when few of them existed, yet examination of the body, after death, has shown the liver to have been extensively deranged, agne and Fever.—DR. McLANPS LIVES PILLS, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results. No better cathartic can be used preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a Fall relation.

disease to give tach A FAIR TAILA.

Directions,—Take two or three pills going to bed, every second or third night. If they do not purge two or three times by next morning, take one or two more; but a slight breatisms should invariably follow their use. The Liver Pills may be used where purging simply is necessary. As an anti-bilious pargaive, they are inferior to none; and in dose of two or three, they give a stonishing relief in Sick Hoadache, also, in slight derangements of the Stomach.

PREPARED ONLY BY FLEMING BROS., PITTSBURGH, PA., Sole Proprietors of Dr. McLane's Liver Pills, Vermifuge and Lung Syrup.

BOLD BY The proprietors will forward per mail, post paid, to any part of the United States, one box Liver Pills, or one vial vermitings, on receipt of 40 cents in Government Sampe.

#### HOME PIETY.

One thing is certain—none who are educated in a home of cheerful piety can ever afterwards be led to despise religion. The world may lure them into forgetfulness; folly and vice may for a time make them deaf and blind; they may wander far in the paths of evil, and spend many years in the tumultuous enjoyments of a giddy world; but the memory of such a home-the echo of the songs of childhood-the vision of the family altar, where once an unbroken band was sheltered under the wing of divine protection, and father, mother, sister, brother, now dead or far away, sang the dear old heart-hymns, and joined in the same prayer; all these will revisit the soul of the wanderer, and break his heart of stone. Memory's guiding hand will lead him back to childhood's haunts, and the old hearth-stone, until his begrimed nature will loathe itself, and long above all things to be restored to the purity and freshness of those early years. Alas! for the sinful wanderer whose memory can guide him back to no such scenes. Alas! for the home that sends forth its inmates into this perilous world with no golden links of pious remembrance to hold them by a safe home-anchor until they outride the storms of life. Christian fathers and mothers! think well of your responsibilities. A few years will make sad changes in your homes. The bright and the gay throng of children that people your house today will soon emerge from childhood, and go out from your presence to the great battle of life. You have not long to train them for the task. Whether they shall do well or ill, rests-not entirely-but largely with you. If you would have joy in their prosperity, and pride in their integrity, plant the seeds of success in their young hearts now, and teach them how to live. Surround their lives with prayer, and praise, and holy counsels, and holy examples. Consecrate their lives to God from their earliest years, and pray God for them, and show them how to lead lives of watchfulness, prayer, and self-denial. Give them sanctified aims of life. It is better than gold. Far more precious to them than the riches of earth, will be the holy recollections of a home that was filled with the fear and love of God.

#### DR. McLANE'S

#### AMERICAN WORM SPECIFIC. Or VERMIFUGE.

No diseases to which the human body is liable, are better entitled to the attention of the philanthropist than those consequent on the irritation produced by Worms in the stomach and bowels. When the sufferer is an adult, the cause is very frequently overlooked, and consequently the proper remedy is not applied. But when the patient is an infant, if the disease is not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked, that although but few worms may exist in a child, and howseever quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed, than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remedies, when aggravated by that cause, bids defiance to treatment, judicious in other respects, but which entirely fails in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked, by proper remedies, even-handed, and with success.

Symptoms which cannot be mistaken.—The countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semi-circle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding

of the teeth; temper variable, but generally irritable, &c. Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge

#### MAY BE DEPENDED ON TO EFFECT A CURE.

The universal success which has attended the administration of this preparation. has been such as to warrant us in pledging ourselves to the public to return the moncy in every instance where it proves ineffectual, " providing the symptoms attending the sickness of the child er adult warrant the supposition of worms being the cause." In all cases the medicine to be given in strict accordance with the directions.

We pledge ourselves to the public that Dr. McLane's Vermifuge does NOT contain MERCURY in any form; and that it is an innocent preparation, and not capable of doing the slightest injury to the most tender infant.

Directions.—Give a child from two to ten years old, a teaspoonful in as much sweetened water every morning, fasting: if the purges through the day, well; but if not, repeat is again in the evening. Over ten, give a little more; under two, give less. To a full-grown person, give

two teaspoonsful.

Beware of Counterfeits and all Articles purporting to be Dr. McLane's.—
The great popularity of Da. McLANE'S GENUINE PREPARATIONS has induced unprincipled are gress popularity of the neutative of UNIONE FIRST ARAITONS has induced unprinced persons to attempt paining upon the public counterfeit and interfor articles, in consequence of which the proprietors have been forced to adopt every possible guard against fraud. Purchasers will please pay attention to the following marks of genuineness:

1st.—The external wrapper is a fine Steel Engraving, with the signatures of C. McLANE, and

PLEMING BROS. 23.—The Directions are printed on fine paper, with a water mark as follows: "Dr. McLaws's Crarsparted Vramfrogs and Liver Pills, Flushing Bros., Proprietors." This water mark can be seen by holding up the paper to the light.

The Liver Pills have the name stamped on the lid of the box, in red wax. This water mark

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#### BEAUTIFUL RESIGNATION.

The widow of the lost mate of the Ohio steamer General Lytle, which was burned a few years ago, is a woman of the true Christian stamp, full of faith. She writes the story of her sorrow to her friends, who give her love's sympathy. The sweet submission to God, and her resignation under the bereaving dispensation, is beautiful indeed. In affliction and grief, the excellency of religion is manifest. "There were seven others made widows," she said, after a short pause. "One of these, living in Cincinnati, when suddenly told of the death of her husband, looked up a moment in utter despair, and fell dead without a struggle. She had no children. I have five. When my husband's body was brought to my little desolate home, two weeks ago, I said in my anguish to a neighbor who had come in, "I feel as if everything would go into the grave with him." My little Freddy, nine years old, looked up and said, "Mother, you must not forget that we have God still. He will take care of us." "Oh," said she, "how he comforted me! If it were not for the hopes which religion brings, I do not think I could live."

#### THE TABLES TURNED.

The late Dr. N. W. Taylor was wont to relate how, at one time, there was a member of the Seminary, who seemed so dull and inapt that he felt compelled, out of kindness to him and regard for the churches, to advise him no longer to look toward the ministry as his calling, but betake himself to some plain, honest trade. Soon after the Professor heard that his unfortunate student had been preaching at a place where he himself officiated. Meeting a member of that congregation, he asked with a little amusement at the expected answer: "You had Mr. B----to preach for you last Sunday; how did you like him?" The parishioner did not recognize the person with whom he was speaking, and answered very frankly: "We liked him very well; much better than we did Dr. Taylor." "Since that," said the doctor, "I have been careful about passing adversely upon the qualifications of young men for the ministry, or predicting that they cannot find a people to be blessed and profited by them.

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We are in the habit of regarding God as the author of all the great movements of the universe, but when it comes to meddling with the little affairs of the daily life of a thousand millions of men, women, and children, fie! He is above all that. It would not compromise His reputation with you were you to catch him lighting up a sun, or watching the rise and fall of a great nation, but quite undignified for him to undertake a musquito, or a horse-fly, or listen to the prayer of a little child, and to answer that prayer. I can conceive how God could rear a mountain and set bounds to the sea, but I cannot conceive how He could make a honey-bee, and endow that honey-bee with an instinct—transmitted since the creation from bee to bee, and swarm to swarm—which binds it in membership to a commonwealth, and enables it to build its waxen cells with mathematical exactness, and gather honey from all the flowers of the field. My God, what blindness! Fly, bee, blossom, be my teachers. If the God that made the bee, and the ant, and the daisy, made me, then he is not above taking care of me, and of maintaining an interest in the smallest affairs of my life

#### THE CHRISTIAN MOTHER.

While my children were infants on my lap, as I washed them, I raised my heart to God that he would wash them in that blood which cleanseth from all sin; as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness; as I provided them food, I prayed that God would feed their souls with the bread of Heaven, and give them to drink of the water of life; when I have prepared them for the house of God, I have plead their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week-day school, I followed their infant footsteps with a prayer that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been that their Heavenly Father would take them to his embrace and fold them in his parental arms!

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#### ABOUT ORDER.

Put things right back in their places after using them. Never leave them all about helter-skelter, topsy-turvynever. When you use any article, hoe, shovel, rake, axe, hammer, hats, caps, boots or shoes, books, slates, pencils, writing apparatus, thimbles, scissors, pins, needles, workbaskets, kitchen furniture, every article of housewifery or husbandry, no matter what it is, the very moment you have done using it, return it to its proper place. Be sure to have a special place for everything, and everything in its place. Order, order, perfect order is the watchword, Heaven's first law. How much precious time is saved (aside from vexation) by observing order, systematic regularity! And little folks should begin early to preserve order in everything. Form habits of order. These loose. slipshod, slatternly habits are formed in childhood, and habits once formed are apt to cling for life. Young friends, begin early to keep things in their proper places; study neatness, order, economy, industry, sobriety, the Bible; in everything be just, honest, pure, lovely, and you will have a good report.

#### CORRECT SPEAKING.

We advise all young people to acquire in early life the habit of using good language, both in speaking and writing, and to abandon as early as possible the use of slang words and phrases. The longer they live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and writers of the country; to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of a vain ambition than the polish of an educated mind.

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PITTSBURGH

# ALMANAC

No. 11,

FOR THE YEAR OF OUR LORD

1869.

CALCULATED AND EDITED BY

SANFORD C. HILL.

PITTSBURGH:

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# ALMANAC

No. 11,

ON A NEW AND IMPROVED PLAN,

FOR THE YEAR OF OUR LORD

1869:

Being first after Bissextile or Leap Year,

And, after the Fourth of July, the 94th year of American Independence.

CALCULATED AND EDITED BY

SANFORD C. HILL, Esq., East Liverpool, Ohio.

Calculated to Equal, Mean, or Clock Time, for the horizon and meridian of Pittsburgh, Lat. 40° 20′ 25′ N. and Long. 80° W. of Greenwich, or 3° W. of Washington City; and hence is adapted for use throughout a majority of the States, without any essential difference. Comprising all the necessary elements of a complete Calendar and Family Almanac, arranged in the most plain and familiar manner; just such a work as every family should have and keep for frequent reference.

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BOOKSELLER, STATIONER AND NEWS AGENT, Nos. 71 and 73 Fifth Street.

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# EURY MINER'S PITTSBURGH ALMANAC For 1869.

Common Notes for 1869.	Commen	cement o	f th	e Sec	180n <b>s</b> .
Dominical Letter, C Golden Number (Lun. Cycle), 8 Epact (Moon's age Jan. 1st), 17 Selar Cycle, 2 Roman Indiction, 12 Julian Period, 6582	Spring, Summer, Autumn, Winter,	March June Sept.	D. 20 21	н. 8	М.

#### The Twelve Signs of the Zodiac.

Head, Y Neck, & Arms, II Breast, & Heart, & Bowels, III	Taurus, Gemini, Cancer, Leo,	Ram. Ball. Twins.	Knees, V3	Scorpio, Sagittariu Capricorn, Aquarius,	Balance. Scorpion. s,Bowman. Goat.
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#### Movable Festivals in certain Churches in 1869.

tivais in ce	riain Onurches in 10	000.	- 1
v. Jan. 24	Low Sunday,	April	4
Feb. 7	Rogation Sunday,	May	2
Feb 10	Ascension Day,	May	6
Mor 7	Whit Sund'y Penteeos	t May	16
Man 21	Trinity Sunday.	May	23
Man 90	Cornus Christi		
Mar. 20	Einst Sundavin Advan		
.Mar. 28	First Sunday in Adves		
	y, Jan. 24 Feb. 7 Feb. 10 Mar. 7 Mar. 21 Mar. 26	Ay, Jan. 24   Low Sunday, Feb. 7   Rogation Sunday, Mar. 10   Ascension Day, Mar. 27   Whit Sunday, Mar. 26   Corpus Christi,	Feb. 7 Rogation Sunday, May Feb. 10 Ascension Day, May Mar. 7 Whit Sund'y, Penteeost May Mar. 21 Trinity Sunday, May

#### Explanation of the Characters used in the Calender.

O Sun.	3 Mars.	S. S.	Seconds.
New Meon.	24 Jupiter.	m.	morning.
D First Quarter.	b Saturn.	e.	evening.
O Full Moon.	班 Herschel		inferior.
( Last Quarter, or	d Conjunction.	sup.	superior.
Moon in general.	☐ Quartile.		stationary.
Moon runs high.	8 Opposition.		perihelion.
Moon runs low	7★ Seven Stars.	aph.	aphelion.
Ascending Node.	O Deg. 'min. "sec.		perigee.
79 Descending Node.	N. North. S. South.	ogs	apogee.
	D. d. Days.	dec.	declination.
Mercury.	H. h. Hours.		latitude.
Q Venus.  The Earth.	M. m. Minutes.	gr.	greatest.
CLA TENO HISTERS.	TIT. III. TITIII COO.	e-'	0

The year 5630 of the Jewish Era commences Sept. 9, 1869. The year 1286 of the Mohammedan Era commences April 13 1869.

Month of abstinence, observed by the Turks, begins Dec. 5, 1869.

VENUS (Q) will be our Morning Stard until the 9th day o May, then Evening Star until the end of the year.

EMBER DAYS.—Feb. 17, 19, 20; May 19, 20, 21; Sept. 15, 17, 18; Dec. 15, 17, 18.

#### ECLIPSES.

In ne year 1860, there will be four Eclipses, two of the Sun, and two of the Moon.

First .- A partial Eclipse of the Moon, January 27th, visible

at Pittsburgh in mean time as follows:

 Beginning of the eclipse,
 7h. 6m. 30s. evening.

 Middle,
 8 18 12 "

 End of the eclipse,
 3 27 48 "

Magnitude of the eclipse, 5½ digits on the Moon's north limb Second.—An annular eclipse of the Sun, February 11th, t. 6½h. A. M, invisible at Fittsburgh. The line of the central

edh. A. M., invisible at Pittsburgh. The line of the central eclipse in its progress will touch on Cape Horn and the Cape of Good Hope.

Third .- A partial eclipse of the Moan, July 23d, at Sh. 34m.,

A. M., invisible at Fittsburgh.

Fourth.—A total eclipse of the Sun, August 7th, visible (as a partial one) at Pittsburgh, in mean time as follows:

 Beginning of the eclipse.
 4h, 46m. 10s. evening.

 Middle.
 5 44 30 6

 End of the eclipse.
 6 28 23 4

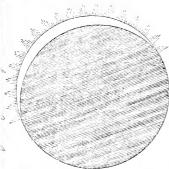
 Duration of visibility.
 1 52 13

Magnitude of the eclipse, 114 digits on the Sun's south limb. The eclipse begins on the Sun's disc at 120° from the vertex

to the right.

This will be the largest eclipse of the Sun that will happen in this country until the last year of the century. (The next lar-

#### THE GREAT ECLIPSE OF 1869,



As it will appear at Pittsburgh.

gest at Pittsburgh will be observed on Monday, the 28th day of May, A. D. 1900. In Eastern Virginia it will be total.)

Such a magnificent display of celestial grandeur happening so very seldom, all the admirers of astronomical science will have their glasses ready for the occasion.

When we see the Sun thus darkened, let us give a thought to the time when it was darkened without any intervening moon, when it refused to shine on the scenes of Calvary.

"A rich family, the richest in the land, but without godliness, is what?—a Golgotha, a place of frightful skulls; a churchyard full of carcasses. There is nothing there but gilded rottenness and golden damnation." Ob, wealth, thou curse without God.

#### PREFACE.

ALMANACS of all complexions, made up of caricatures, light readings, trifling anecdotes, and many things of corrupting

influence, are scattered broadcast everywhere.

A work that marks the ever varying cycles and the grand divisions of time, ever passing away never to return, should be replete with articles of wisdom, such as will lead the mind to solemn reflections, abounding with data for solving life's great problem: "How ought men to live?" "What shall we do with time?" Answers to these questions can only be found in the rules teaching us how to become more like Christ, and that time's chief value is in its relation to eternity. In every number of our Annual such has been our constant aim.

For the year 1869, we have made Almanac calculations for Chili, for Cuba and Central America, New Orleans, St. Louis, San Francisco, Boston, and other places, principally for druggists and medical men, but only on condition that they permit

us to spice liberally with religious literature.

The calendar pages of this our favorite Family Almanac contain perhaps more astronomical matter than any other similar publication in the United States. But very few persons make themselves as familiar with this department as they should. The great Solar Eclipse of this year cannot but attract very general attention. Nearly a generation will have passed away before another of the same magnitude will happen in this country. Many years ago we spent some pleasant hours in calculating all the particulars of this Eclipse, but when that remarkable saturday arrives, the sun may be shining upon our grave, while thousands are interested in observing the truth of our calculations, and of the grandeur and magnificence of the glorious spectacle. While such a sublime exhibition of celestial scenery is passing by, let a fervent prayer from every beholder arise to nature's God.

SANFORD C. HILL.

WITHIN THE VEIL.—Here all is turmoil, disquiet, vanity and vexation of spirit, difficulties and perplexities attend us; doubts and fears assail us; sorrows encompass us, and, worse than all, sin is ever with us—a body of death. But within the veil that separates us from the things unseen, how different! There all is rest and peace; the storms and tempests that so often darken this lower sky, no more dismay; no doubt nor fear, no sorrow nor sin; but cloudless light and endless bliss.

Let that hope, amidst all the fluctuations of our daily life, and the billows that sometimes threaten to engulf us, be as an anchor to our souls, both sure and steadfast, entering into that within the veil. And let the blest assurance that we are represented there, that for us the Forerunner hath entered there, forever the friend of sinners and our Priest forever, calm every fear, and

strengthen our weak faith.

Solemn Thoughts.—The following should tend to make one feel his nothingness. What this change is to be, we dare not evenconjecture; but we see in the heavens themselves some traces of the destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets wielding their loose material in our own satellite, the appearance of new stars and the disappearance of others, are as the solar furnace, the volcanic eruptions, all foreshadows of that impending convulsion to which the system of the world is doomed.

Thus placed on a planet which is to be burned up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling upon the mausolems of former worlds, let us learn the lesson of humanity and wisdom, if we have not already been taught in the school of Revelation.

How to treat troubles.—Disdain to sneak out of trouble. Disdain to send out engineers to see which way you can go and keep out of the forest. Straight and narrow is the way. Take a direct line and follow it without turning to the right or to the left. If God sends you trouble, say, I was built for trouble, as much as the ship that goes to sea is built for the storm. If suffering comes upon you, let it not daunt your—Conquer it. And with pride wear the scars you receive in the conflict. The lines and wrinkles on many a man's face are God's hand-writing; and the charters of the man's glory, if we only knew how to interpret such writing,

Life.—There is but a breath of air and a beat of the heart between this world and the next. And in the brief interval of painful and awful silence, while we feel that death is present with us, and that we are powerless and He all powerful, and that the last pulsation is but the prelude to endless life hereafter, we feel, in the midst of the stunning calamity about to befall us, that earth has no compensating good to mitigate the severity of the loss. There is no grief without some beneficient provision to soften its intenseness. When the good and lovely die, the memory of their deeds, like the moonbeams on the stormy sea, light our darkened hearts, and lend to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it.

Dr. Payson's counsel to a young Minister was: "Paint Jesus Christ upon your canvas, and then hold him up to the people; but so hold him up that not even your own little finger can be seen." But few things are more distasteful to the pious hearer in the sanctuary, than the sight of a preacher in the pulpit showing himself off and concealing the Master. The less there is of the preacher, and the more there is of Christ, the more perfect is the medium of Divine power to the souls of the congregation.

LUNATIONS. M Gentleness, says one-and parents a Last Quarter,  $2 \,\mathrm{M}$ 5 1 and teachers ought not to torget itis a sort of mild atmosphere, and it New Moon. 12 1 33E enters into a child's soul like the sunshine into the rose-bud, sowly but D First Quarter, 20 6E surely, expanding it into beauty and OFull Moon, 27 10E IM Chronological Record. D rises, sets, dec. S. 1 Origin of Swiss lib'ty, 1308 Be-7 Fri 24 4 2 John C. Lavater died, '01. gins 7 24 4 Sa45 22 523 Sandwich Is. discov. 1774. with 7 C 46 22 Mo 4 cold raw winds and occasional? 24 4 47 22 40 5 Geo. Huntington d., 1796. snow. 7 24 4 Tu 48 22 33 6 Earthq. in N. York, 1663. Ex-7 W 24 4 4922 26 7 Liberia colonized, 1822. 214 50 22 18 Th 8 sharp freezing 244 5122 10 Grows milder? Fri 9 British penny postage, '40. and 7 24 4 52 22 Sa 10 Plym'th ch., 1st in Amer. 1621.7 234 53 21 53 Mol11 Bayard Taylor b., 1825. snows, 7 23 4 5421 43 12 then changes to hard freezing. 7 23 4 5521 33 2313 The pious St. Hilary d., 367. 23 4 5621 14 Gt. fire at Glasgow, 1832. 22 4 57|2112Fri 15 London Pantheon bt. '92. Clears 7 21 4 58 21 l 16 and shines out fair but frosty 214 592059

C 17 Bishop Horne died, 1792. 7 21 5 1 20 38 Mo 18 Corelli, musician, died, 1713. 7 20 5 2 20 26 Tu 19 The cold Friday, 1810. Sets in 7 20 5 3 20 13

W 20 to snow or rain. Bleak wirds 7 195 4 20 0 Th 21 Met'ric stone fell at Bologna, '24 7 195 5 19 47 Fri 22 Timothy killed at Ephesus, 97 7 18 5 6 19 33

Sa 23 Use of tea abol. in Boston, 1770 7 17 5 8 19 19 C 24 and clouded skies. Coâd but 7 17 5 9 19 4 Mo 25 Otho made king of Greece, '33.7 16 5 10 18 49

Tu 26 Dr. Ed. Jenner d., '23. plea'nt. 7 15 5 11 18 34 W 27 Burr's plot exposed, 1807. 7 14 5 12 18 19

Th 28 Prepares for much cold rain 7 14 5 14 18 3 Fri 29 Dr. Franklin at Ct. St. James, 74,7 13 5 15 17 47

Sa 30 Life-boat invent., 1790. or snow 7 12 5 16 17 30 Cape Horn first doubled, 1616 7 11 5 17 17 13

NEVER DESPAIR.—It does no good. Give up to it, and you suffer all manner of unnecessary miseries. Recollect that others have been in much greater troubles and have stoutly braved it out, and made a triumph. A fixed purpose, a decided will, and a foot put solidly down, are all you w.mt.

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e-tree is composed of flowers, and the sharps the heavens are somet, alternately tempestene; so is the life of man with hopes and fears, serrows, pleasures and

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	12		24	7 * on merid. 8 14e. ⊌	6	16	11	14	vs
	12		48	Twilight ends, 6 28e.	se		eve		
	12		10	¥ gr. S. lat. 4 3e.	6	0	0	<b>5</b> 3	legs
	12			Aldebaran S. 8 51e.		55		40	
	12		53	Capella S. 9 26e.		52	$^{-2}$	25	feet
	12		13	q in apogee, 0 36e.		49		9	
	12	10	33	Rigel S. 9 19a.		45		51	
	12	10		Anilam S. 9 37e.	10	43			head
	12	-	11	Day breaks, 5 45m.	11	41		16	
	12		28	Phaet. S. 9 34e.	ì	rn			neck
	12		45	ਮੂ south, 10 58e.	1	39		45	
	12			8 south, 2 18m.	1	40			
	12			Sirius S. 10 26e.	2	42	1 -		arms
	12			Castor S. 11 9e.		45		21	
	12		44	Twilight ends, 6 44e.					breast
	12			Procyon S. 11 Se. A			11		
	12		- 8	q eclipsed, vis.					heart
	12		19	Cin perigee, 7 54e.	6	14	3	22	
		13	30	8 gr. N. lat. 1 4e.		28			bowels
				Day 10 hours long.		41		20	
31	12	13	48	Day's increase, 49m.	9	<b>5</b> 3	3	15	reirs

Many a man never sees into heaven till he sees there through the grave of his little child, or till he loses his wife, that loss which darkers the house, which darkers life itself, which takes the breath out of the years, and leaves a man like one smitten at noondry with blindness.

LUNATIONS. M & Last Quarter, 11 36м 3 New Moon, 11 8 34 MD First Quarter, 19 11 46M as reasonable to hope for a year without winter, as for a life without

In any adversity that happens to us in the world, we ought to consider that misery and affiction are not less natural than snew and hail, storm and tempest; and that it were

0]	Ful	l Moon, 26 6 44m without win	ite.	r, as f	or a lif	e wit	hout
W	13		1	0	0	0	)
D	1)	Chronological Record.	ri	ses	sets	dec	s.S.
M	1	Provincial Congress met, 1775.	$\bar{7}$	10	5 18	0	,
Тu	2		7	9	5 20	16	39
W	3	Spanish Inquisition abol. 1813.	7	8	5 21	16	21
Th	4	Revolutionary war ended, 1783.	7	7	5 22	16	3
Fri	5	Roger Williams arrived, 1631.	7	6	5 23	15	45
Sa	6	them, When it is evening, ye		5	5 25	15	26
C	7	Charles Dickens born, 1812.	7	4	$5 \ 26$	15	8
M		Gr. earthq. at London, 1750.	7	3	5 27	14	49
Tu		Bishop Hooper and Dr. Taylor	7	1	$5\ 28$	14	29
W	10		7	0	$5\ 29$	14	10
Th	11	The great Ohio flood, 1832.	6	59	5 31	13	50
Fri	12	Pres. Lincoln born, 1809.	6	58	$5 \ 32$	13	30
Sa		Erup. of Mt Vesuvius, 1835.	6	57	5 33	13	10
C	14	fair weather, for the sky is red	6	55	5 34	12	49
M	15	Cincinnati inun. '32, And in the	б	54	5 35	12	29
Tu	16	Dr. Scott, comm'r. b. 1747. mor	6	53	5 37	12	8
W	17	Michael Angelo, d. 1564 ning	6	51	5 38	11	47
$\mathbf{T}$ h	18	it will be foul weather to-day,	6	50	5 39	11	26
Fri	19	Florida ceded to U. S., '21. for	6	49	5 40	11	4
Sa	20		6	47	5 41	10	43
C	21		6	46	5 43	10	21
		0	6	44	5 44	9	59
			6	43	-	9	37
			6	42		9	15
Th	- 1	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	3	40	- 1	8	53
			3	39	-	8	30
Sa	27	1.	<b>6</b>	37		8	8
C	28	discern the signs of the times.	3	36	5 51	7	45

THE memories of childhood, the long far away days of boyhood, the mother's love and prayer, the voice of a departed play-fellow, the ancient church and school-house, all with their green and hallowed associations, come upon the heart in the dark hour of sin and sorrow, as well as in the joyous time, like the passage of a pleasantly remembered dream, and casts a ray of their own hallowed purity and sweetness over them.

					FEI	BRUA	RY, 1	869				9
ゥ		3	C	5	6	32 E	Turn	aful	naec	of a	nion	s life ear-
₽		3	Ĩ	9	8	28m	nestly d	erote	d to	doin	g goe	od, as God
ğ		5	Ū	12	8	56 M						ed till the iss away.
И	d	5	Ĩ	15	0	14 E	God has	kin	dlv €	estab	lishe	d a reach
Ħ	(		à	22	3	38 E	fully app	oear i	sera ill tl	ness ie rev	tuai relati	will not lons of the
8	(		a	25	5	26м	great da	у.				
M	0	sout	h.			1.70		C		0		C
D	н.	M.	s.	Astro	nomi	cal Pher	iomena.	ris	es.	sou	ith.	signs.
1	$\overline{12}$	13	55	y in	Ω. <del>-</del>	- ♀ in	8.	11	3	4	7	reins
	12		$^{2}$	Day	brea	ks, 5	36m.	mo	rn.	4	59	loins
3	12	14	8	ĕgr.	Ε.	elong.	8 33e.	0	9		49	m ·
		14	14	Dene	bola	rises,	7 46e.	1	14	6	39	thighs
5	12	14	18	Rige	l S.	8 4e.		2	17	7	30	<b>‡</b>
6	12	14	22	o in	peri	h. 4 5	7m.	3	16			
7	12	14	25	S sot	ith,	0.56n	1. ⊌	4	12		11	knees
8	12	14	27	Twili	ght	ends,	6 58e.	5		10	0	<i>V</i> 3
9	12	14	29	≱ sta	., 5	23e.		5		10	49	legs
		14	30	Anila	ım.	8.86		6	28	11	37	<b>***</b>
		14		⊙ecl	ipse	d, inv	isible.	se	ts.		.22	feet
		14	29	a in	apo	gee, 11	l 0e.	6	42		6	X
		14	27	8 8	⊙,	11 23i	n.	7	38		49	
		14	25	Day	brea	ks, 5:	24m.	8	35			head
	12	14	22	H sou	ith,	9 16e		9	32	3	13	n
16	12	14	$1^{\circ}$	ĕgr.	. N.	lat., 0	14e,	10	30	( -	56	neck
		14	13	Spice	ı ris	es, 10	1e.	11	28	4	40	8
	12		8	Siriu	s S.	8 44e		mo	rn.	5	26	
	12		$^{2}$	ğ inf	f. ბ	$\odot$ , 7	38m.	0	29	6	15	arms
<b>2</b> 0	12	13	<b>5</b> 5	Twili	ght	ends,	7 11e.	1	30	7	7	II.
21	12	13	48	Procy	70n	S. 9 25	ie.	2	31	8	$^{2}$	breast
22	12	13	40	S SOT	ith,	11 29	e. A	3	32	9	1	5
	12	13	31	Day	11 l	iours l	ong.	4	29	10	1	heart
24		13	22	Casto	or S.	. 9 7e.		5	21	11	1	R
		13	12	Day	brea	ks, 5	10m.	6	9	12	0	bowels
		13	2	7 in	peri	gee, 8	6m.	ris	es.		rn.	ny
	12	13	51	Day's	inc	r. 1h.	58m.	7	29			reins
.30	110	4.7	96.	1 0 /	0	1 00		0	4.0	7	E 0	

A STRICT adherence to truth is not only an essential duty in a religious point of view, but is indispensably necessary to preserve the morals of any community. If we allow ourselves little deviations, and consider them as trifling, our minds will by degrees grow callous to things of more importance, and we shall be in danger of finding some valve or outlet for the grossest violations of the principles of truth; and hence in danger of ruin.

12 3일 호 6 오, 1 20m.

28 12

53

LUNATIONS. D H M
(Last Quarter, 5 0 23M
New Moon, 13 3 26M
D First Quarter, 21 0 34M

It is related that Galen was converted from atheism by "seeing a human skeleton; and afterward he said he would give any one a hundred years time to see if he could find out a more commodious situation for any one member of the body.

D First Quarter, 21 find out a more commodious situa-O Full Moon. 12E tion for any one member of the body. W M Ð Chronological Record. D rises. sets. dec. S. 1 First No. Spectator pub., 1711. 6 34 5 52 Mo 59 S. W. gales generate vapor, 6 33 5 53 Tu 3 Wash'n retires to private life, '97 6 W 3155436 13 4 Inauguration Day since 1793. 6 29**5** Th Fr5 California legis. met 1st time '49'6 28550 SaFreezes but 6 265 6 clouds and rain. 7 Lord Collingwood d., 1810. the 6 58С 4 8 Violent earthq in Lond., 1750.6 23 5 59 Μo 40 9 Wm. Guthrie, volu's writ. d., '70-6 226 4 Tu0 17 2 W 206 3 53 10 air soon denotes more rain and 6 Th 11 Surnames 1st used, 1072. storm. 6 18.6 3 30 4 12 Penn Ass'bly met 1st time, 1683 6 17.66 13 Gr. flood in the Hudson r., '32. 6 2 5 42 Sa 6 14 Sunshine seems to cheer all with 6 19 Mo 15 Conflagration at Valparaiso, '43 6 126 1 55 Tu 16 James Madison b., 1751. new 6 106 1 31 9 W 17 St. Patrick d. about 493. life. 6 96 1 8 Th 18 Becomes more changeable and 6 76 10 44 O Fr 19 1st lun. eclipse on record 720 B. c. 6 56 11 0 20 Franklin rec'd at Fr. Court, '786 46 12 dec. N. 21 Botany Bay settled, 1787. blus-6 26 13 Mo 22 tering, ending in showers. The 6 51 0614 Tu 23 Emp. of Russia assas., '01. air 5 59.6 1 15 24 Walter Raleigh's gt. of Va. 1584 5 576 1 Th 25 London charity schools, 1688. 5 55 6 25 seems bland and wholesome. 5 546 18 27 Dr. Stillingfleet d., 1699. Blinks 5 526 19 4928 Dreadful erup Mt. Vesuv's 1766 5 50 6 20 Mo 29 Planet Vesta dis., '07. of spring 5 49.6 21 35 Tu 30 cheer up the birds. 59 476 23W 31 First No. Penny Mag. pub. '32. 5 466

The first institution vouchsafed to our race was the Sabbath, the next marriage. So give your first thought to heaven, the second to your wife.

One of the most fatal temptations to the weak is a slight deviation from the exact truth, for the sake of some apparent good.

					-	***		-							
					MA	ARCH	, 1869					11			
þ		Ó	(	õ	3	45M	INFIDE	us i	make	it	s n	objection			
ğ	ძ ( 10 4 23 E against								ELS make it an objection the purity demanded by the						
ð		6	Œ	11	5	47 E	Bible, the	hat :	huma it. S	in n o tl	atur iev <i>i</i>	e c:nnot			
21		ઠ	Ì	15	6	$7\mathrm{M}$	matter,	not	b <b>y f</b> e	rce	of a	settle the rgument, in them-			
H	(	ರ	à	21	11	31 E	selves: t	n wi he B	ible :	hey musi	teei be i	in them-			
8		ರ	(	24	6	54M		ey feel wrong.							
M	$\odot$	sou	th.			1.701			I	(	(	C			
D	и.		s.				nomena.	-	es.			signs.			
1	12	12	27	Day	brea	ks, 5	4m.	9	54			loins			
2	12	12	15	b so	outh,	6~22n	1.	11	2	3	40				
3	12	12	$^{2}$	Ծ st	a. 1	17e.		mo	rn.	4	32	thighs			
4	12	11	<b>4</b> 9	ð ir	aph	. 11 4	5e.	0	8	5	24	Î			
5	12	11	35	Sho	rtest	twiligh	at.	1	10		16	1			
6	12	11					h. 35m.	2	8	7	7	knees			
7	12	11	6	5 [	١Ö, ٤	3 36m.	V	3	0	7	57	ぴ			
8	12	10	51	o in	aph	, 1 36r	n.	3	47	8	47	legs			
9	12	10	36	Day	brea	ks, 4 3	51m.	4	28	9	34	m			
10	12	10	20	Siri	as S.	7 25e.		5	6	<b>1</b> 0	20	w			
	12	10	4	a in	apog	gee, 11	24e.	5	39	11	4	feet			
12	12	9	48	ğin	18,	$0.20 \mathrm{m}$	١.	6	9	11	48	X			
13	12	9				9 53e		se	ts.	eve	30	head			
14	12	9				5 36m		7	26	1	12	φ			
15	12	8	57	Alp	hard	S. 94	Se.	8	24	1	54	φ			
	12	8	40	щ's	outh.	, 7 206	e.	9	22	$^{2}$	38	neck			
17	12	8				ours l		10	22	3	23	8			
18	12	8					3 24m.	11	22	4	10	arms			
19	12	7	47	Day	brea	ks, 4 3	34m.	me	rn.	5	0	П			
20	12	7	29	⊙ e	nters	$\gamma$ , $84$	m.	0	21	5	53	breast			
21	12	7	11	⊭tst	a.—5	Spring	beg.a	1	21	6	48	95			
22	12	6	52	o in	anh	, <b>4</b> 33າ	n.	2	18	7	46				
23		6	34	Reg	ulus	S. 9 50	Se.	3	11	8		heart			
24		6				9 9e.		3	59	9	42	S			
$\overline{25}$		5				4 53m	١.	4	42			b'wels			
26		5				(in pe		5	22		35	ny			
27		5	20	ð st	a. 5	52m.	-0	ris				reins			
28	12	5				ends, 7	52e.	7	29	0	30				
29		4	43	Proc	gvon	S. 74	e.	8	40	1		loins			
30		$\overline{4}$				lat. 0		9	51	$\overline{2}$	19	m.			
31		$\overline{4}$				r. 3h. 2		10	57			thighs			

THERE is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so r.ch and sweet a lustre to the cheek of innocence, as the t-ars of filial sorrow.

LUNATIONS. D H M
(Last Quarter, 3 3 28 E
New Moon, 11 8 27 E
D First Quarter, 19 9 46M

H M
3 28 E
10 PRAYER is the only doctrine I take to bedward, and I neel no other laudanum than this to make me steep; after which I close my eyes in security, content to take my leave of the sun, and sleep unto the resurrection.

O I	Full Moon, 26 1 1 <sub>M</sub> rection.					
$\overline{\mathbf{W}}$	M Chronological Posses	0		0		Э
D		rise	S.	sets		c.N
Th	1 Monasteries des., 1538. Spring	5 4		$\overline{6}$ 2		<del>-</del>
Fri	<sup>2</sup> U.S. Mint estab, '92. showers	5 4	- 1	6 2		
Sa	3 abound with thunder and storm.	5 4	1			31
C	4 Capt. Parry sail'd for N. Pole '27		89		8 5	
M	5 Wilm'ton set'd by Swedes, 1638.	5 8	37			17
Tu	6 Old Lady Day. Shines out	5 8	36		0 6	
W	7 serene for some days. Expect	5 8	34		1 7	
Th	8 Cards & dice double tax'd, 1756.	5 5	33		$\begin{vmatrix} 2 \\ 7 \end{vmatrix}$	
Fri			31		3 7	
Sa	10 Thomas H. Benton died, 1858.	1 -	29		4 8	
C	11 various light showers. Clears		28		5 8	
M	12 Hon. T. Frelinghuysen d., 1858.	0 2	26		6 8	
Lu	13 Thomas Jefferson born, 1743.	1	25		7 9	
W	14 Kossuth Gov. Hungary, 1839.		23		8 9	
II.	15 and shines very beautiful.		22		9 9	
rri S-	16 Kaleidoscope inven. 1818. Soft	5 2	20		010	
Sa	17 100,000 persons drwnd. at Dort	5	19		1 10	
M	18 Gr. earthq. in Mex'o, '87. [1446	5	17 16		$\frac{2}{3}$ 11	
Tu	19 breezes soon blow up thunder	5	l 0		$\frac{511}{411}$	
W	20 2d gr. Ohio flood, 1852. gusts. 21 Founding of Rome, B. c. 753.		13		$\frac{4}{5}$ 12	
	22 Washn's neutrality proc'n, '93.		11		612	
Fri	23 Rapid vegetation. Vapor and	5	10		7 12	
Sa	24 1st Amer. newsp'r issued, 1704.				8 13	
C	25 Origin of Cabinet Counc'l, 1670	5	7		9 13	
Mo	26 1st newsp'r at Charl'n S.C., 1730	5			0 13	
	27 wind generate thunder and		4	1	51 14	
W	28 James Monroe b., 1758. storm.	5			2 14	
	29 Hon. Rufus King died, 1827.	5			3 14	
Fri	30 Louisiana ced. to U.S., 1303.				4 14	
I —						

Would that our lives might be like sunbeams, that wherever we go we may cause joy and peace to spring in our pathway, and the blessing of hearts made glad by our presence to ret upon us! And when this short day of our earthly life shall close, and we p is away, may we leave behind us the bright light of our example, to lessen the sorrows of life, and guide wayward men in the path to glery and to God!

				A	PRIL,	1869.	-				13	
ğ	6	a	9	13	54м	No hu			n ha		hastr but	
Ŷ	6	a	11	1	58м		siness can be so hasty but yer may precede it, the wings					
24	ઠ	3	12	1	14M						it can fly	
iχī	ક	C	18	6	14 <sub>M</sub>	•					God, and	
8	d	a	20	7	40 E	-					efore our	
þ	d	a	28	8	34E	words n	eed t	0 <b>C</b> 0I	ne fo	rth c	f our lips.	
M	⊙sou	th.					(	(	a		C	
D	н. м.	s.	Astro	nomi	cal Phen	omena.		es.	sou	th.	signs.	
1	$\overline{12}$ 3	48	Day 1	brea	ks, 4 1	lm.	11	58	4	6	thighs	
2	12 3	30	쁐ㅁ	⊙, 9	) 14e.		mo	m.	4	59	knees	
3	12 3	12	5 sou	ıth,	4 18m	. ⊌	0	55		52		
4	12 2	54	Regu	lus	S. 9 9e		1	44	6	42	legs	
5	12 2	37	Phad	l. S.	10 51	e.	2	28	7	31	200	
6	12 2	19	ð sou	ith.	8 16e.		3	7	8	17	m	
7	12 2	2	Sun d	lue é	east, 63	13m.	3	41	9	2	feet	
8	12 1				gee, 7 8		4	12	9	46	Ж	
9	12 1	29	Day	13 i	ours lo	nø.	4			28	head	
10		12	Twili	oht	ends, 8	9e.	5	8	11	11	φ	
11	12 0	56	øgr.	S. 1	lat. 3 1	7e.	5		11	53	φ	
12	12 0	40	₩ sou	ith,	5 34e.		se				neck	
13	12 0	25	Day 1	brea	ks, 34	8m.	8	16	1	21	8	
14	12 0	10	ð sou	ıth,	7 50e.		9	16	2	8	arms	
15	11 á9	55	5 sou	ıth,	3 29m		10	17	2	57	п	
16	11 59	40	Dene	$\operatorname{bol}'_{\mathbf{a}}$	S. 9 5	9e.	11	16	3	49		
17		26	40	$\odot$ .	18m.	-	mo	rn.	4	43	breast	
18					S. 73	4e. ⊜	0	13		38		
19	11 58				ends,		1	6	6	35	heart	
20		46	& sou	ith.	7 32e.		1	54		31	R	
21	11 58	34	Vega	riś	es, 7 3	5e.	2	38	8	26	bowels	
	11 58		5 2	υ.	7 57e.	•	3	16		20	my	
	11 58		Sun	due	east, 7	1m.	3	53	10		reins	
	11 57	59	ğδ	24,-	- ( in ]	erigee	4	28	11	8		
	11 57	48	Day	bréa	ks, 3 2	6m.		es.	mo	rn.	loins	
	11 57	38	¥ 6	♀.	2 21e.		7	28	0	2	m	
	11 57	28	5 sor	uth.	2 40m	١.	8	37	0		thighs	
	11 57	19	Day'	s ind	. 4h. 8	35m. •	9	42	1	51	t	
	11 57	10	⊈ su	p. d	$\odot, 8$	4m.	10				knees	
	11 57	$\overline{2}$	Ø in	Ώ.	2 22e.	<u> </u>		37		41	1	
											reeze that	

God has written on the flowers that sweeten the air -on the breeze that rocks the flowers upon the stem-upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert-upon its deep chambers-upon every penciled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light-upon all His works he has written, "None liveth for himself."

LUNATIONS. D н M (Last Quarter, 3 8 21M

A MAN who loves his home, who can make his own fire, black his own boots, carry his own wood, hoe his own garden, pay his own debts, and

New Moon, 11 10 47M own garden, pay his own debts, and live without rum or tobacco need								
D First Quarter, 18 4 9 E live without rum or tobacco, need ask no favor of him who rides in a								
OFull Moon, 25 10 3M   coach and four.								
W	M		0 0					
D	D	Ghronological Reco	ord.		es.		s. dec	.N.
Sa	1	First World's Fair, 18	51.	4	59	6 5	5 °	,
C	2	Origin Brit. Bible Soc	eiety, '04.	4	58	6 5	6 15	
M	3	Gentle breezes spring	g up and	4	57		8 15	50
Tu	4	J. J. Audubon born,	1780.	4	55		9 16	7
W	5	Pow'd hair taxed 1 gu	inea, '95.	4	54	7	0 16	24
Th	6	Wm. Pitt d., 1778.	increase	4	<b>5</b> 3	7	1 16	41
Fri	7	until thick clouds e	mpty out	4	52	7	2 16	58
Sa	8	Bonap. exiled on Elba	, 1814.	4	51	7	3 17	14
C	9	Stmr. Ben Sherrod bu	írnt, '37.	4	<b>4</b> 9	7	4 17	30
M	10	Jeff. Davis in petticoa	ts, 1865.	4	<b>4</b> 8	7	5 17	46
Tu	11	much thunder and ra	in. Very	4	47	7	6 18	1
W		Mrs. Frances Osgood			46	7	6 18	16
Th	13	Capt. Cook's widow di	ed, 1835.	4	45	7	7 18	31
Fri	14	Fahrenheit, gr. philos.	b., 1686.	4	44	7	8 18	45
Sa		fine growing weather			43	7	9 19	0
C		Erup. Mt. Etna, '36.			<b>4</b> 2	7 1	0 19	13
M		Dr. Ed. Jenner b., 17		4	41	7 1	1 19	27
Tu	18	Bonap. declared Emp.	. 1804.	4:	41	7 1	2 19	40
		thunder and rain l		4	40	7 1	3 19	<b>5</b> 3
Th	20	Amerigo Vespucci sail	ed, 1497.	4	39	7 1	4 20	5
		Gr. tornado at Cincing			38	7 1	5 20	18
Sa	22	Hurric. des. Formosa	Isle, '82.	4	37	7 1	6 20	25
		in many directions.			37	7 1	7 20	41
M		Queen Vic. born, '19.			36	7 1	8 20	52
Tu		The new Cents distrib			35	7 1	821	3
		Rev. Geo. Burder d.,			35	7 1	921	13
Th	27	clouds for gusts of w	ind, rain,	4	34		0 21	23
Fri	28	Noah Websterd.,'43.	and thun-	4	33	7 2	1 21	33
Sa	2!	Vercury 96° at Pitts.,	'31. der.	4	33	7 2	2 21	42
	31				32	7 2	2 21	51
M	31	clear, and calm.	, <u> </u>	4	32	7 2	3 22	0

A BEAUTIFUL THOUGHT —A shepherd lost a sheep with its lamb. He went in a lonely valley. He tried to drive them home, but was not able. At length he picked up and carried off the lamb, and the mother followed. Thus the Saviour often brings a mother to himself by taking away the little child from her bosom.

					**	***			بدمم			-	
MAY, 1869.										1	5		
4		3	a	9	9	11 E	A MAN	who	) ша	kes c	alcu:	ation an	ıd
Ŷ	(	5	Q	11	9	$35 \mathrm{M}$	provision						
ğ	(	3	Ì	12	$^2$	36 E	sea-capt				_		•
H			C	15	1	17 E	age to :		-	-	-		
3	ć		Ì	18	5	5 E	gets safe				-		
ን	C	3	Ì	26	3	9 м	out into	the	pen	sea.			
M	0	sou	th.					(	(	(	(	a	-
D	н.	м.	8.	Astron	omi	cal Phe	enomena.		es.			signs	
ī	11	56	54	Day l	orea	ks, 3	14m.	mo	rn.	4	33	knees	
2	11	<b>5</b> 6	47	Day 1	[4 h	nours	long.	0	23	5	24	legs	
3	11	56	41	ð sou	th,	6 550	e	1	5	6	12		
4	11	56				2 111		1	42	6	58	feet	
5	11	<b>5</b> 6				ih. 4		2	15	7	43	×	
6	11	56					18m.	2	44	8	25	€	
7	11	56	20	Twilig	ght	ends,	8 49e.	3	12	9	7	head	
8	11	56				ast, 7		3	39	9	50	φ	
9	11	<b>5</b> 6				$\odot$ , 3		4	6	10	33	neck	
10	11	56				$10^{\circ}4e$		4	35	11	17	8	
11	11	56				S. 8		se	ts.	eve			
12	11	56	-8	Day b	rea	ks, 2	53m.	8	10	0	53	arms	
13	11	<b>5</b> 6				1 33r		9	12	1	45	п	
14	11	56				8 18		10	11	$^{2}$	39	breast	;
15	11	56	8	ĕgr.	N. ]	lat. 11	31m.	11	5	3	35	92	
16	11	56				ses, 9		11	54	4	31	heart	
17	11	56				S. 10		mo	rn.	5	26	N	
18	11	56	12	Algie	ba.	S. 6	28e.	0	38	6	21	bowel	ls
19	11	56	15	8 🗆	D, £	2 56e.		1	17	7	14	ny	
20	11	56					7 41m.	1	54	8	6	reins	
21	11	<b>5</b> 6	21	( in	oeri	gee, 4	18e.	2	28	8	58	=≏=	
22	11	56	26	Spica	S.	$9.17\epsilon$	·.	3	2	9	50		
<b>23</b>	11	<b>5</b> 6	30	Alpha	ıca	S. 11	24e.	3	36	10		loins	
24	11	56	35	Twili	ght	ends,	9 16e.	4	12	11	37	m	
25	11	56		ç in S				ris	es.	$\mathbf{n}$ 0	rn.	thighs	3
26	11	56				0.38r	n.	8	27	0	32	1	
27	11	56				ks, 2		9	26	1	27	knees	
<b>28</b>	11	57	1	Antai	esr	ises, 7	729e.⊌	10	17	$^2$	22	ぴ	
<b>29</b>	11	57	9	∮ gr.	E.	elong	. 10 2m.	11	2	3	14	legs	
30	11	57				S. 9		11	41	4	5		
31	11	57	25	Day's	inc	er. 5h	. 36m.	me	rn.	4	52	w	

Suppose there was a book in which the whole of your life was recorded, each page of which contained the events of a day; and at the beginning was written: "This is the life of a rational, immortal, accountable creature, placed in this world to prepare for eternity!" Oh! what an amount of guilt would the record of each day present!

LUNATIONS. D Ħ M A LIFE of duty is the only cheer-2 a Last Quarter. 1м ful life-for all joy springs from the New Moon. 9 10 32 E affections; and it is the great law of nature, that without good deeds all 16 -8 55 E D First Quarter, good affection dies, and the heart becomes utterly desolate. O Full Moon. 23 19 E W M 0 Chronological Record. D D rises | sets | dec. N . Tu 1 Telegraph bet. Eng. & Ire'd '52 4 317 W 2 Destruc. ethq. at G. Cairo, 1754 4 317 25 22 Th 3 Hon. Stc. A. Douglas d., 1861. 4 317 25 22 4 Expect a few days of delight-4 Fr 307 26.22 5 Rev. Geo. Burder b., 1743. ful 4 Sa307 6 Pr. Cobourg made K. Belg'm'31 4 30 7 C Μo 7 Camb. Scientific sch. foun'd, '47 4 297 2822 49 8 weather. Thickensup for some 4 Tu 29 7 28 22 W 97 Bish. sent to the Tower, 1688 4 297 29,22 10 Rev. C. H. Spurgeon b., 1834. 4 297 Th 30 23 11 Nic. Copernicus d., 1543. terri-4 297 Fr 30 23 Sa 12 ble gusts of thunder, wind, and 4 28 7 31 23 134 Noble Lords exec. 1483. rain.4 287 31 23 C Mo 14 Stars and Stripes adopt., 1777. 287 31 23 15 Luther excommunicated, 1520.4 287 Tu 32 23 W 16 Shines sultry but soon begins to 4 28 7 32 23 Th 17 Stmr. Griffith burned, 1850. 4 297 33.2318 Isle of Otaheite discov., 1765. 4 33 23 297 Sa 19 Magna Charta executed, 1215.4 297 33.23C 20 blow up thunder gusts. 4 297 33 23 Mo 21 Destruc. rain in Cuba, 1791. 4 29 7 34 23 Tu 22 Bahamas inun, 1801. Becomes 4 297 3423W 23 Akenside, poet, d., 1770. clear 4 30 7 Th 24 and sultry, serene and pleas'nt 4 30 7 3423Fri 25 My truest earthly friend d., '66 4 30 7 Sa 26 Rev. John Flavel d., 1691. A 4 317 34 23 C 27 Hon. Lewis Cass d., '66. refresh-4 317 3423 Mo 28 ing shower then clears up very 4 31 7 Tu 29 Hon. Henry Clay d., '52. beauti-4 327 W |30|Tax on tea, paper, &c. 1767. ful. |4 | 32|7 | 34|23

Do Not, young man, contract the habit of lounging about stores, shops, offices, hotels, and other places, where idlers congregate to talk and hear nonsense, or worse, perhaps, than mere idle conversation. How much better to be at home employing your Winter evenings in profitable reading (not fiction) study, and meditation, and so improve your mind for a useful life.

4	0	( 6 5 24E	CD ***		tha	trickle of			
δ	ර	( 10 5 10E the sympat							
Q	ઠ		a warm benevolent heart.						
	ර		depraved never weep, the						
ैं	ó		ishings of kindness and sym-						
5	ડ	@ 22 7 54m pathy they	neve	r kno	W.				
MI C	so	outh.	e	1	C	(			
Dн.	М.	. s. Astronomical Phenomena. r	ises.	sor	ith.	signs.			
111	57	7 34 Day breaks, 2 29m.	) 1	5		feet			
211	57		0 4	6	21	X			
3 11	57	53 5 south, midnight.	1 1:	7		head			
4 11	58	3 3 5 8 0, 7 17m.	1 4:	7	45	gr			
5 11	58	3 14 Spica S. 8 22e.		8	28	φ			
611	58		2 36	9	11	neck			
7 11	58	, 00 + 14 (), 11 000.		9	57	8			
8 11	58		3 40	10	45	arms			
911	58		1 20	11	37	П			
1011	59	10 Alphaca S. 10 9e. s	ets.	eve	.31	breast			
1111	59	23 p sta., 5 28e.	) (		28				
1211	59					heart			
13 11	59			3	22				
14 12	0				17				
15 12	0	13 Antares S. 10 46e. 11	L 57	1		bowels			
16/12	0	d L S	orn		3				
17 12	0					reins			
18 12	0								
19 12	1					loins			
20 12	i								
21 12	1	_,		10	22	thighs			
22 12	1		3 (	11	16	1			
23 12	1		ses.		rn.	knees			
24 12	2	,			10	VS			
25 12	2					legs			
26 12	2		٠,		55				
27 12	2	,			45				
28 12	2					feet			
29 12	3				16	, Χ,			
$\frac{3012}{}$	3	12 (in apogee, 1 0e. 11	4-1	4	59	head			

Dearest Sarah, thou hast left us; here thy loss we deeply feel; But 'tis God that hath bereft us: He can all our sorrow heal.

O, be kind to each other! the night's coming on, When friend and when brother, perchance, may be gone.

LUNATIONS. Н a Last Quarter, 1 7 26 E New Moon, 9 8 17M

First Quarter, 16 1 28M

Full Moon, 23 8 34M

Joy is one of the great panaceas of life. No joy is more healthful or better calculated to prolong life, than that which is to be found in

OFull Moon, 23 8 34M rions, and in contemplating with © Last Quarter 31 11 46M delight the beauties of nature.								
@ 11450 @ 4111101; 91 11 1031								
M Chronological Record.	1	0		<u>ن</u>	0			
D D Chronological Record.	ri	rises		ets.	dec. N.			
Th   Aspects portend a fine season	4	33	7	34	0	,		
Fri 2 Madeira discov., 1491. for har	- 1	33	7		23	1		
Sa   3 Sir Robt. Peel d., '50. vesting	4	34			22	56		
C 4U.S. Independence, '76. Cloud:		34			22	51		
Mo 5 condense for thunder gusts	4	35			22	45		
Tu 6 Old Mid-Sum. Day. Becomes	4	35			22	39		
W 7 Dreadful riots in Phil'a, 1844.	4	36			22	33		
Th 8 Gr. fire at Montreal, 1852.	4	37			22	26		
Fri 9 settled and dry, but S. W. winds	4	37			22	19		
Sa 10 Lon. bridge bt. 3,000 per'd 1212		38		-	22	11		
C 11 Shrewsbury tower fell, 1788.	4	39			22	3		
Mo 12 Erasmus, the learned, d., 1536		39			21	55		
Tu 13 soon prepare the air for more	1	40			21	46		
W 14 Sun 10 digits eclip. at Lon. 1748	4	41		-	21	37		
Th 15 Gr. hail in Eng., 1808. thunder	4	42			21	28		
Fri 16 N. Y. University began, 1833.		42			21	18		
Sa 17 and rain. Sets in dry and		43			21	8		
C 18 Eq. at Messina, 12,000 per. '84		44			20	57		
Mo 19 Indep. Buenos Ayres, 1816.	4	45			20	47		
Tu 20 Remark. thunder in N. Y. 1838		46			20	35		
W 21 sultry. Sudden gusts spring		47			20	24		
Th 22 Wm. Partram, bot., d., 1823.	4	47			20	12		
Fri 23 Dr. Justin Edwards d., 1853.	4	48	-		20	0		
Sa 24 Dr. N. Lardner, em. writ. d 1768	4	49 50			19	47		
C 25 up and produce refreshing cool					19	34		
Mo 26 John Q Adams mar., '97. ness		51			19	$\frac{21}{7}$		
Tu 27 Portugal crea. a monarchy, 1139 W 28 1st Eng. newsp'r pub., 1588.	4	52 53			19	53		
W 28 1st Eng. newsp'r pub., 1588. Th 29 Soon becomes sultry.	4	54			18	39		
Fri 30 1st U. S. Masonic Lodge, 1733		55			18	25		
Sa 31 Trinidad discovered, 1498.	4	<b>5</b> 6	1		18	10		
Da 10 11 I I I I I I I I I I I I I I I I I	17		-	-10	10	10		

As the sails of a ship carry it into harbor, so prayer carries us to the throne and bosom of God; but as sails cannot, of themselves, speed the progress of the vessel, unless filled with a favorable breeze, so the Holy Spirit must breathe upon our hearts, or our prayers will be motionless and useless.

4 A RICH man would be ashamed o 8 1 12<sub>M</sub> himself it a poor beggar-boy shou'd claim such a relationship as the 9 9  $21 \,\mathrm{M}$ me mest Christian may claim to God. 3 38 E 10 O what a mercy it is to be enabled to

say, "Our Father who art in hea-

14

M o south. Astronomical Phenomena.  $D|_{\mathfrak{A}}$ . M.

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rises, south. signs. 12 3 34 Day breaks, 2 26m. 5 morn. head

ven."

19<sub>M</sub>

32м

23 45 Arcturus S. 7 28e. 11 6 2 12 38  $56 \oplus \text{farthest from the} \odot$ . 5 neck 312 6 49 4 12 7 Day 15 hours long.

X 17 5 south, 9 45e. 36'arms 5 12 2 26 61227 \stationary, 1 8m.

37 Twilight ends, 9 36e. 197 12 П 47. \(\phi\) gr. S. lat. 2 21e. 15 breast 812

56 H d ⊙, 5 12e. eve 13 9.12sets.  $\sigma_0$ 8 34 12 heart

4 Alphaca S. 8 15e. 1012 13 Antares S. 9 4e. 19 10 1112 58 20 a in perigee, 11 42m. 12 12 6 bowels

35 13 12 28 Sun due east, 7 51m. 10 4 0 TID 5 34 Day breaks, 2 40m. 1 52 reins 14 12

5 41 Ras Alhague S. 9 56e. 11 4243 1512

5 46 ggr. W. elong. 4 45e. morn 6 1612 51 2 south, 8 55e. 25 17.12 15

50 0 8 17 thighs 18.12 56 Procyon sets, 6 6e. 29 0 Twilight ends, 9 25e. 1 9 9 19 12 12:10 3 knees 2012 4 gr. N. lat. 6 42m.

7 Regulus sets, 8 48e. 59 21 12 13 9 Ras Alha. S. 9 28e. ⊌ 22.12 rises.

11 a eclipsed, invis. 23 12 12 Vega on merid. 1024e. 8 24 12 13 0 3826 feet 13 Dog Days begin. 48 1 25 12

17 13 Day breaks, 2 55m. 9 11  $\times$ 26 12 55 9 46

27 12 12 ø ø ₩.— Ø in Ω. 11 g in apogee, 6 42m. 10 1237 head 3 28 12

39 9 Sun due east, 7 33m. 4 18 29 12 7 7 5 south, 8 3e. 0 neck 30 12 4 Day's decrease, 45m. 37

The modest virgin, the prudent wife, or the careful matron, is much more serviceable in life than petticoated philosophers, blustering heroines or virago queens. She makes her husband and her children happy, who reclaims the one from vice and trains up the other to virtue, is a much greater character than ladies described in rom once

20 AUGUST, Eighth Month, 3	1 Da	VS.	
LUNATIONS. D H M IT may b			oreat day
New Moon, 7 4 48E of the Lord i	t shall	be foun	d that the
b First Quarter, 14 7 21 most useful not always t	he higi	hest, no	r the pul-
Full Moon, 21 11 3E tits most of Gor Christal	nsecia	t∈d by i	souls won
(Last Quarter, 30 2 38m or attractive		40 11100	CHILLICAN
W M	0	0	0
D D Chronological Record.	rises.	sets.	dec. N.
C 1 Continent S. Amer. discov. 1498	4 57	7 15	0 /
Mo 2 Clouds collect and generate	4 58	į.	17 39
Tu 3 Dr. Jere. Day, LL. D., b , 1773.	4 58	1	17 24
W 4 Prescott, historian, b., 1796.	4 59	1	17 8
Th 5 10,000 houses bt. Constan'le '84		i	46 51
Fr 6 small rain. Sets in clear and		7 9	
Sa 7 Gr. explosion in N. Y., 1778.		7 8	_
C 8 Thomas A. Kempis d., 1471.		•	16 1
Mo 9 Unusual darkness, 1732. and		1	15 44
Tu 10 sultry, and becomes very dry		7 4	15 26
W 11 Dr. Jenner rewarded, 1803 and			15 8
, , , , , , , , , , , , , , , , , , , ,	•	1	14 50
		7 0	14 32
Sa 14 Westerly winds and vapor scat-			14 13
C 15 Sir Walter Scott b., 1771. ter			13 55
Th 19 Lord John Russell b., 1792. and Fr 20 M. Walsh, arithmetic'n d., 1840			_
	5 16		-
I - I	5 17		_
	5 18		
	5 19	- 1	
	5 20		
Th 26 days and a sultry air. Threat-	1		10 15
Fr 27 Jas. Thompson, poet, d.1748. ens.		,	9 54
Sa 28 Goethe, cel. Ger. poet, b., 1749.			9 33
C 29 Ol. Wen. Holmes, poet, b., 1809		-	9 12
Mo 30 gusts of wind, rain and thunder.	5 25	- : •	8 50
	5 26	6 34	8 28

Beware of Delay. To morrow may never come to us. We do not live in to-morrow. We cannot find it in any of our title deeds. The man who owns which blocks of real estate, and groat ships on the sea, does not own a single minute of to-morrow. To-morrow! It is a mysterious possibility, not yet born. It lies under the seat of midnight—behind the veil of glistening constellations.

0 56 Polaris on mer. 2 45m. 10 28 12 23 8 ี่8 2912 0 38 Twilight ends, 8 19e. 43 8 arms 10 20 Arietis rises, 7 54e. 30/12 2 Day's dec. 1h. 57m. morn. THE Apostles doubting of Christ's resurrection, says one of the ancients? adds to the confirmation of our faith; and the more difficulty they showed in believing Christ's resurrection, the greater reason have we to believe it. For the testimony of those who believed not themselves, till after unquestionable conviction, is the more credible on that account.

57 neck

39 8

۶

31 Dog Days end.

14 Sun due east, 6 47m.

26 12

27 12

22

LUNATIONS D H M
New Moon, 6 0 46M
D First Quarter, 12 4 3E
Full Moon, 20 3 21E

DETERMINE has you will be something in the world and you shall be something. Aim a excellence and excellence will be something to a server of at and eminence. Formal do it, never a complished any thing. I will try, has groughly went in

q Last Quarter, 28 3 50 κ (γη W 11 D D Chronological Record.

⊙ ⊙ ⊙ ∵s\_sets. dec.N.

W | Planet Juno discov. | 804. | 5 27 6 82 2

Th 2 Winds shift into the south and 5 28 6 30 7 45
Fri 3 Awful explo. near Paris, 1794, 5 29 6 29 7 23
Su 4 Continue tal Congress met 1774 5 30 6 27 7 0

Sa 4 Continental Congress met, 1774 5 30 6 27 7 0 C 5 bring fine showers. Aspects 5 31 6 26 6 38

Mo. 6 Vashu B. Hill d., 1832 portend 5 32 6 24 6 16

Tu 7 Indep. of Brazil, 1822 a hunder 5 33 6 22 5 53 W 8 Ariosto, Ital. poet. born, 1474. 5 34 6 21 5 31

W | 8 Ariosto, Ital. poet. born, 1474. | 5-34|6-21-6-31 Th! 9 400 houses bt. at Mobile, 1839. 5-35|6-19-5-8

Fri 10 gust. Becomes very fair and 5 36 6 17 4 45

Sa 11 Wm. Morgan's abdue., 1826. 5 36 6 16 4 22

C 12 Mohamet, cel. imposter, d. 632 5 376 14 3 59 Mo 13 Volcano in Ferro Isle, 1777. 5 38 6 12 3 36

Tu 14 pleasant. Vapor and wind 5 39 6 11 3 13

W 15 1st aerial voyage in Eng., 1784. 5 406 9 2 50

Th 16 Dark day at Quebec, 1785. 5 41 6 7 2 27 Fri 17 Washn,'s farewell address, '96 5 42 6 6 2 4

Sa 18 condense into storn. Lighab 4316 4 1 41

C 19 Magellan sailed 1519. breeze 5 44 5 2 1 17
Magellan sailed 1519. breeze 5 44 5 2 1 17

Mo 20 Gr. hurricane, W. Indics, 1834 5 45.6 1 0 54 Tu 21 Stmr. Phonix bt, 160 ..., 47. 5 46.5 59 31

W 22. and warm days. Seems more 5, 17.5, 57, 48.5. Th 23 Teleg. Dover to Calais, 1851. 5, 48.5, 56, 0, 16. Evi 24 Cov'rs conven at Altona 1862, 5, 49.5, 54, 0, 40.

Fri 24 Gov'rs conven. at Altoona, 1-62 5 49 5 54 0 40 Sa 25 Columbus sailed 2d time. 149% 5 50 5 52 1 3

C 26 changeable. Fall winds and 5 51 5 51 1 26 Mo 27 \$20,000 coins found, 1824. 5 52 5 49 1 50

Tu 28 Massillon, cel. divine, d., 1742, 5 535 47 2 13 W (29 Remark, Aurora Borealis, 1828 5 545 46 2 37

W [29 Kemark, Aurora Boreans, 1828 5 54,5 40 2 57 Th 30 settled rains prevail. 5 5515 44 3 0

ORIGIN OF SLAVERY—The importation of Negre slaves into the Spanish colonies commenced as early as 1501, and was continued under the smetton of the Spanish monarchs. Sir John Hawkins was the first Englishman who (in 1562) embarated in this worked traffic. In 1620, a Datch vessel airned a cargo of slaves from Africa to Virginia, and this was the sad epoch of slavery in N. America.

OS J. ... Canden OG Y \_

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(Individual	And the state of t		S	EPT	EMB	ER, 18	369				23
マ よ り り 出 サ	0 6 6 6 6 6 6		8 9 11 24 29	8 4 3 11 11 9	14M 1M 50M 22E 19E	panions, behind t titude is	but he ba a cri s nev	the ick of meso er ye	latt the for shart or for	er of forme mefu	rable com- ten hides er. Ingra- l, that the tho would y of it.
M D	⊙ s. H. M		Astro	nomi	cal Pher	no <b>m</b> ena.		( es.		( ith.	signs.
3 4 5 6 7 8	11 58 11 58 11 58 11 58 11 57 11 57 11 57	24 5 8 46 8 26 8 6 7 46 7 25	Day Sun Deno q in 24 so Pola	13 h ⊙.— due e eb. S periguth, ris E	ours l - V in east, 6 . 9 39 gee, 3 4 10m	33m. e. 6e.	4 80	6 8 18	9 10 11 eve 1 2	38 36 35 33 29 25 19	heart N bowels
10 11 12 13 14	11 <b>5</b> 6 11 56 11 55	3 44 3 23 3 3 5 42	Twil Arie Altai Day	ight e tis ri ir S. breal	ends, 7 ses, 7 8 19e. ks, <b>4</b> 8	7e.	9 10 10 11 mc	27 9 54 43 rn.	5 5 6	54	m thighs I knees
15 16 17 18 19	11 54 11 54 11 58	59 38 17 56	Vega 7 * Dena 4 so	rise, eb. S uth,	merid. 8 26e . 8 52e 3 26m ends,	6 56e. e. e.	$\frac{1}{2}$	36 $31$ $28$ $26$ $25$	9 10 10	19 5	
20 21 22	11 52	13 52	Fom	alhav apog		0 53e. 54m.		es. 45 12	0	rn. 15 56	head $\gamma$

30 11 49 50 Day's dec. 3h. 17m. 22 heart morn. HE is certainly the best lawyer who is most certainly guided by the perfect law of God. Blackstone and Kent, the great commentators, Sir Matthew Hale, Sir William Jones, Judge Story, Chief Justice Marshall, and others of the most eminent lawyers known to the world, have been Christian men. has been noticed that those who are the most successful in their practice of human law are those who live most nearly to the law Divine.

23 11 52 10 Autumn begins.

24 11 51 50 Day breaks, 4 17m.

26 11 51 9 Day 12 hours long.

27 11 50 49 Markab. S. 10 34e.

29 11 50 9 4 south, 2 41e.

25 11 51 29 \quad gr. E. elong. 5 29e.

28 11 50 29 Polaris E. elong. 6 35e. 10 54

7 39

8

9

11 51

10 3

9 8

42 20 1 38 neek

3 5 arms

5 32 breast

П

2 21

3 51

4 40

6 26

444								***
24		OCTOBER, Tenth Month, 3	1	Day	ys.		_	
DE OH	irs Iul ast	ATIONS. D H M 7 Moon, 5 8 59M 14 Quarter, 12 4 42M 15 Moon, 20 8 37M 16 Quarter, 28 3 14M  Beware of for a friend, for a sum of not pay with your business.	mo:	he ney v	ev wh jui	er so ich y ring cred	o ho ou c you it.	nest, could rself,
W	M	Chronological Record.		0		0	, 0	
D	D	Chronological Mecola.	ri	ses.	S	ets.	dec	.S.
Fr	1	Thomas Moore Hill, d., 1855.	5	56	5	42	•	,
Sa	2	Rev. W. E. Channing, d., 1842.	5	57	5	41	3	47
C		Gr. earthq. at Jamaica, 1780.	5	<b>5</b> 8	-	39	4	10
Mo	4	Mists of small rain far and	5	<b>5</b> 9	5	37	4	33
Tu	5	Pres. Edwards b., 1703. wide.	6	0	5	36	4	<b>5</b> 6
W		First American calico, 1810.	6	1	5	34	5	19
Th	7	Edgar A. Poe, poet, d., 1849.	6	2	5	33	5	42
$\mathbf{Fr}$	8	Temperate breezes bring fall	6	3	5	31	6	5
Sa		Lewis Cass born, 1782. rains.		4	5	<b>2</b> 9	6	28
C	10	Ter. hurric. at Havana, 1846.	6	6	5	28	6	51
Mo		Hurric., 300,000 per. lost, 1737	6	7	5	26	7	14
		Dense morning fogs and warm		8	5	25	7	36
		Bonap. exld. on St. Helena, '15.		9	_	23	7	59
		Wesleys embark for Amer. 1735		10	5	22	8	21
		Henry Martyn, em. miss. d.,'12		11	5	20	8	43
Sa	16	days. Seems to threaten much	6	12	5	19	9	5
C	17	Counterfeit tea bt. in Lon. 1833	6	13	5	17	9	27
Mo	18	Fatal gale on Lake Erie, 1844.	6	14	5	16	9	49

195 Fr 22 Arnold, musician, d., 1802. 1011 Sa 23 Hurric, at Manilla, 1831, serene 6 205 C 24 atmosphere. Becomes blust'ing, 6 215 7 11 Mo 25 George III. beg. to reign, 1760. 6 6 12 18 225 Tu 26 1st Congress adj., 1774. cold, 6 235 58 W 27 Capt. James Cook, b., 1728. and 6 245 3 12 Th 28 spitting snow. Clears and shines 6 255 19 Fr 29 Steam. Monmouth sunk, 1837. 6 27 5 Sa 30 Dr. Ed. Cartwright d., 1823. 6 284

11 10

Tu 19 Dean Swift, died, 1745. rain. 6 155 W 20 Clouds dissipate and leave a 6 105 Th 21 Unusual dark'ss in N. Eng. 1716 6 17 5

THE HOME CIRCLE. -- If contentment comes not to the heart here, it is sought for in vain. "No other circle," says an eloquent writer, "can be compared with that of the family." It comprises all that a human heart most vaines and delights in. It is the centre where all human affections meet and en-There is no one word which contains in it so many endearing associtwine, ations

C 31 very bland and pleasant.

Q	Ó	(		6	5	2 E	A MAN	who has contracted a habit						
8	d	0		7	10	49 E	of vice, and been abandoned to si							
Ŷ	Ó	(		8	0	21M	ful courses for some time, is never o							
þ	6	a		9	10	43m	of danger. He is exactly in the ca of a man who has long labored und							
11	d	d		22	0	14M						rerpetu-		
H	ó	(		$^{27}$	4	17M	fally sub					I or produ		
M	0	sou	th.	I				0	- 1	0	-	C		
D	н.	M.	s.	Astr	onom	ical Phe	nomena.	rise		sou		signs.		
1	11	49	31	Day	bre	aks, 4	25m.	0	$\overline{66}$	8	18	heart		
2	11	49	12	Ald	ebar	an rises	s, 852e.	2	5	9		bowels		
3	11	48	54	7×	rise,	7 12e.		3	18	10	11	m		
		48	36	₽ g	r. S.	lat. 1	44e.	4	32	11	7	reins		
	11	48	18	a i	n per	igee, 2	0m.	se	ts.	eve		-≏-		
		48	1	Alt	air S	6.6456	e.	6	43	0	58	loins		
7	11	47	44	Sho	rtest	twilig	ht.	7	20	1	53	m		
8	11	47	27	φş	statio	nary,	7 18m.	8	2	2	49	thighs		
9	11	47	11	Tw	il. las	ts 1h.	35m.		47	3	45	1		
	11	46	55	4 s	outh,	1 54E	a.	9	35	4	40	knees		
	11	46	<b>4</b> 0	For	nalha	ut S. 9		10	28	õ	34	VS		
	11	46	26	Tw	ilight	ends,	6 56e.	11	24	6	2t			
	11					aks, 4		mo	rn.	7	16	legs		
	11		58	Ma	rkab.	S. 92	27e.	0	22	8	3	<b>~~</b> ~		
15	11	45	45	H (	<b>0</b> ,	0 11m	١.	1	19	8	48	feet		
16	11	<b>4</b> 5	32	7*	rise,	6 25e.		2	18		31			
17	11	45	20	Alg	enib	. S. 10	20e.	3	14		13			
18	11	45	8	٩i	n apl	h.— (	in apo.	4	11	10	55	heart		
19	11	44	58	Day	y 11	hours l	long.	5	8	11	37	R		
	11		47	ğί	nf. ბ	$\bigcirc$ , 3 $\stackrel{\circ}{\cdot}$	34m.		es.	mo	rn.	neck		
	11	44	38	Pol	aris (	on mer	. 11 9e.	6	11	0	19	8		
	11	44	28	) Ц s	юuth	, 1 2m		6	43	1	3	8		
	11	44	21	ζi	nΩ,	0 55e.		7	19			arms		
	11		18	Tw	iligh	t ends,	, 6 <mark>3</mark> 9e.	8	0	_		-		
	11		7	φ	6 5	, 8 <b>5</b> 3e	).	8	47		28	breast		
	11	44	]	Da	y bre	ak <b>s</b> , 4	51m.≏	9	42		20	20		
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	11						.10 37e	m	rn.			bowels		
	111		4	An	ilam	rises,	8 52e.	0	57	1 -				
31	111	43	42	2 Da	y's d	ecr. 4h	. 36m.	2	ç	8	52	my		

ON DEATH—The time allotted to man is short indeed. If we stretch out our bands, we may almost touch the portals which to minute the path of our mortal pilgrimage. If we listen with attention, we seem to hear the labor of him who is engaged to preparing our graves; and if the Holy Spirit will open our cars we may already discern sounds from the colornal abodes.

	LUNATIONS.	D	H	M
0	New Moon,	3	6	15 r
D	First Quarter,	10	9	35 E
0	Full Moon,	19	1	58м
,	Lact Onorton	26	٥	51 m

Is we sould get a sight of our Father's house, and that great and fair city, the New Jerusalem, which is up above the sun and moon, we would cry to be over the water, and to be carried in Christ's arms out of this borrowed prison.

W M D
D   D   Chronological Record.   rises.   sets   dec. S.
No   1   Sir Matthew Hale, b., 1609.   Cold rain ensued by several   6   31   4   56   56   56   56   57   7   14   56   57   58   58   58   58   58   58   58
1
V   2   Washn's farewell to army, 1783.   6   314   56   14   56   15   15     W   3   Cold rain ensued by several   6   324   54   15   15     Th
W   3   Cold rain ensued by several 6   32   4   54   15   15   15   15   4   Montgomery, poet, b., 1771.   6   34   4   53   15   33   53   6   54   52   15   51   51   54   55   55   56   56   57   58   6   59   59   59   59   59   59   59
Fri 5 James Beattie, b., 1735. days of 6 35 4 52 15 51 6 Sugar first refined, 1569. clear, 6 36 4 51 16 9 C 7 balmy, smoky weather. Be. 6 37 4 50 16 27 Mo 8 Gr. fire at Syracuse, 1856. comes 6 38 4 49 16 45 Tu 9 Lord Mayor's Day. thickly over. 6 39 4 48 17 2 W 10 Martin Luther b., 1483. cast for 6 41 4 47 17 19 Th 11 much cold rain. Clears up 6 42 4 46 17 35 Fri 12 Rev. R. Baxter b., 1615. with 6 43 4 45 17 52 13 Display of meteors, 1833. light 6 44 4 44 18 7 C 14 1st Amer. bishop conse'd, 1784. 6 45 4 44 18 23 Mo 15 breezes, but soon sets in quite 6 47 4 43 18 38 Tu 16 Brit. ministry resigned, 1831. W 17 Remark. aurora borealis, 1835. G 49 4 41 19 8 Th 18 Gr. earthq. in N. Eng., 1755. G 50 4 40 19 22 Fri 19 blustering and cold. N. West 6 51 4 40 19 36 Sa 20 N. Y. Histor'l Soc. formed 1804 6 52 4 39 19 50 C 21 Gr. aerial voyage, 1783. G 53 4 38 20 3 Wind spitting snow, produce 6 56 4 37 20 28
Fri 5 James Beattie, b., 1735. days of 6 35 4 52 15 51 6 Sugar first refined, 1569. clear, 6 36 4 51 16 9 7 balmy, smoky weather. Be 6 37 4 50 16 27 Mo 8 Gr. fire at Syracuse, 1856. comes 6 38 4 49 16 45 Tu 10 Martin Luther b., 1483. cast for 11 much cold rain. Clears up 6 42 4 46 17 35 Fri 12 Rev. R. Baxter b., 1615. with 6 43 4 45 17 52 Tu 16 Brit. ministry resigned, 1831. light 6 44 4 44 18 7 Tu 16 Brit. ministry resigned, 1831. Gay 16 42 4 46 18 3 Tu 16 Brit. ministry resigned, 1831. Gay 17 Remark. aurora borealis, 1835. Gay 18 42 18 53 W 17 Remark. aurora borealis, 1835. Gay 19 50 44 19 8 Gr. earthq. in N. Eng., 1755. Gay 19 blustering and cold. N. West 6 51 4 40 19 36 Gay 19 50 Gay
Sa 6 Sugar first refined, 1569. clear, 6 36 4 51 16 9 7 balmy, smoky weather. Be 6 37 4 50 16 27 Mo 8 Gr. fire at Syracuse, 1856. comes 6 38 4 49 16 45 Tu 9 Lord Mayor's Day. thickly over. 6 39 4 48 17 2 10 Martin Luther b., 1483. cast for Th 11 much cold rain. Clears up 6 42 4 46 17 35 Fr. 12 Rev. R. Baxter b., 1615. with 6 43 4 45 17 52 13 Display of meteors, 1833. light 6 44 4 44 18 7 C 14 1st Amer. bishop conse'd, 1784. Mo 15 breezes, but soon sets in quite 7 14 18 Mr. Tru 16 Brit. ministry resigned, 1831. Mr. Tr. Remark. aurora borealis, 1835. Gr. earthq. in N. Eng., 1755. Gr. aerthq. in N. Eng., 1755. Gr. aerthq. in N. Eng., 1755. Gr. aerthq. in N. Eng., 1755. Gr. aerial voyage, 1783. Gr. aerial voyage, 17
C 7 balmy, smoky weather. Be 6 37 4 50 16 27 Mo 8 Gr. fire at Syracuse, 1856. comes 6 38 4 49 16 45 Tu 9 Lord Mayor's Day. thickly over. 6 39 4 48 17 2 W 10 Martin Luther b., 1483. cast for 6 41 4 47 17 19 Th 11 much cold rain. Clears up 6 42 4 46 17 35 Fri 12 Rev. R. Baxter b., 1615. with 6 43 4 45 17 52 Sa 13 Display of meteors, 1833. light 6 44 4 44 18 7 C 14 1st Amer. bishop conse'd, 1784. Mo 15 breezes, but soon sets in quite 7 Tu 16 Brit. ministry resigned, 1831. 6 45 4 44 18 23 Tu 16 Brit. ministry resigned, 1831. 6 48 4 42 18 53 Th 18 Gr. earthq. in N. Eng., 1755. 6 50 4 40 19 22 Fri 19 blustering and cold. N. West 6 51 4 40 19 36 Sa 20 N. Y. Histor'l Soc. formed 1804 6 52 4 39 19 50 C 21 Gr. aerial voyage, 1783. 6 53 4 38 20 3 Mo 22 Lawrence Stearne b., 1713. 6 55 4 38 20 16 Tu 23 wind spitting snow, produce 6 56 4 37 20 28
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Tu 9 Lord Mayor's Day. thickly over- 6 39 4 48 17 2 W 10 Martin Luther b., 1483. cast for Th 11 much cold rain. Clears up 6 42 4 46 17 35 Fri 12 Rev. R. Baxter b., 1615. with 6 43 4 45 17 52 13 Display of meteors, 1833. light 6 44 4 44 18 7 C 14 1st Amer. bishop conse'd, 1784. 6 45 4 44 18 23 Mo 15 breezes, but soon sets in quite 6 47 4 43 18 38 Tu 16 Brit. ministry resigned, 1831. 6 47 4 43 18 38 Th 18 Gr. earthq. in N. Eng., 1755. 6 50 4 40 19 22 Fri 19 blustering and cold. N. West 6 51 4 40 19 36 Sa 20 N. Y. Histor'l Soc. formed 1804 6 52 4 39 19 50 C 21 Gr. aerial voyage, 1783. 6 53 4 38 20 3 Mo 22 Lawrence Stearne b., 1713. 6 55 4 38 20 16 Tu 23 wind spitting snow, produce 6 56 4 37 20 28
W   10 Martin Luther b., 1483. cast for   6 41   4 47   17   19     Th   11   much cold rain. Clears up   6 42   4 46   17   35     Fri   12   Rev. R. Baxter b., 1615. with   6 43   4 45   17   52     Sa   13   Display of meteors, 1833. light   6 44   44   18   7     C   14   1st Amer. bishop conse'd, 1784.   6 45   4 44   18   23     Mo   15   breezes, but soon sets in quite   6 47   4 43   18   38     Tu   16   Brit. ministry resigned, 1831.   6 48   4 21   8   53     Th   18   Gr. earthq. in N. Eng., 1755.   6 50   4 40   19   22     Fri   19   blustering and cold. N. West   6 51   4 40   19   36     Sa   20   N. Y. Histor'l Soc. formed 1804   6 52   4 39   19 50     C   21   Gr. aerial voyage, 1783.   6 53   4 38   20   3     Mo   22   Lawrence Stearne b., 1713.   6 55   4 38   20   16     Tu   23   wind spitting snow, produce   6 56   4 37   20   28
Th 11 much cold rain. Clears up 6 42 4 46 17 35 fr. 12 Rev. R. Baxter b., 1615. with 6 43 4 45 17 52 Sa 13 Display of meteors, 1833. light 6 44 4 44 18 7 C 14 1st Amer. bishop consc'd, 1784. 6 45 4 44 18 23 Mo 15 breezes, but soon sets in quite 6 47 4 43 18 38 Tu 16 Brit. ministry resigned, 1831. 6 48 4 42 18 53 Th 18 Gr. earthq. in N. Eng., 1755. 6 49 4 41 19 8 Gr. earthq. in N. Eng., 1755. 6 50 4 40 19 22 Fri 19 blustering and cold. N. West 6 51 4 40 19 36 Sa 20 N. Y. Histor'l Soc. formed 1804 6 52 4 39 19 50 C 21 Gr. aerial voyage, 1783. 6 53 4 38 20 3 Mo 22 Lawrence Stearne b., 1713. 6 55 4 38 20 16 Tu 23 wind spitting snow, produce 6 56 4 37 20 28
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Mo   15   breezes, but soon sets in quite   6   47   4   43   18   38   Tu   16   Brit. ministry resigned, 1831.   6   48   4   42   18   53   W   17   Remark. aurora borealis, 1835.   6   49   4   41   19   8   Th   18   Gr. earthq. in N. Eng., 1755.   6   50   4   40   19   22   Fri   19   blustering and cold.   N. West   6   51   4   40   19   36   Sa   20   N. Y. Histor'l Soc. formed 1804   6   52   4   39   19   50   C   21   Gr. aerial voyage, 1783.   6   53   4   38   20   3   Mo   22   Lawrence Stearne b., 1713.   6   55   4   38   20   16   Tu   23   wind spitting snow, produce   6   56   4   37   20   28
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Fri 19 blustering and cold. N. West 6 51 4 40 19 36 Sa 20 N. Y. Histor'l Soc. formed 1804 6 52 4 39 19 50 C 21 Gr. aerial voyage, 1783. 6 53 4 38 20 3 Mo 22 Lawrence Stearne b., 1713. 6 55 4 38 20 16 Tu 23 wind spitting snow, produce 6 56 4 37 20 28
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W   24   Benj. Silliman died, 1864.   6 57   4 37   20 41
Th 25 Fort Du Quesne aban'd, 1758.   6 58 4 36 20 52
Fri $ 26 $ The gr. storm in Eng., 1703. $ 6 $ 59 4 36 21 4
Sa $ 27 $ winter sensations. $ 7  0 4  35 21  15$
C 28 Dense fog in London, 1840.   7   1   4   35   21   25
Mo 29 Oliver Goldsmith born, 1728.   7 2 4 35 21 35
Tu 30 Harriet Newell died, 1812.   7 3 4 34 21 45

HOME INFLUENCE—We shall never know till we are ushered into eternity, how great has been the influence which one gentle loving spirit has exercised in a household, shedding the mild radiance of its light ever all the common events of daily life, and checking the inroads of discord and sin by the simple setting forth of that love which "seeketh not her own, but which suffereth long and is kind."

Juliar Golf Cort

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	11	43				n mer.		6	35		28	highs
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18		45				5. 10 7		5	5	11	46	8
19		45	36	Twil	ight	ends,	6 16e	ris	- 1	ilio		arms
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25		47	10	Day	prea	ks, 5 2	1m.	10	45	4	59	v
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CONFLICT OF FAITH—"If Satan and I ever did strive for any word of God in all my life, it was for this good word of Christ; "Him that cometh unto me I will in no wise cast out;" he at one end and I at the other. O what work we made. It was for this that we did so tug and strive; he pulled and I pulled; but, God be praised, I overcame him and got sweetness from it."—B: nyan.

LUNATIONS. н M New Muen. 5 21M

28

An excellent remedy for Inflamma tory Rhounatism.—the onnee of

THOW RESERVE, SO DAIM	grager root, ha			
D First Quarter, 10 5 51E	eum, teacup f	nu en 1 potosci	aried pr	es. in
OFull Moon, 18 6 30E	Bose, tablespe	onful t	hree tin	168 a
(Last Quarter, 25 9 14E	day before eati	ng; pa	izg some	∑e¤
WIM		0 1	0/ 0	<u> </u>
D D Caronological Reco	rd.	ses 8	ets de	e.8.
W 1 Dense clouded skies a	nd varia- 7	41	34 0	,
Th 2 John Brown executed,			34/22	3
Fri 3 Earthq. des. 60,000 pe	64	. 1		
Sa 4 Susan Huntington d.,		74		
C 5 ble winds scatter sno		8.1		
M 6St. Domingo discov., 1		94	33 22	34
Tu 71st rail road in Ger. 18		104	33 22	41
W   8 Next transit of Venus, 1	874. far 7	114	33,22	47
Th 9 and wide. Clears up		124	33 22	53
Fri 10 Trial of Louis XVI., 1	792. in 7	134	33 22	59
Sa 11 Gr. fire at Charleston,	1861.   7	144	34 23	4
C 12 Erasmus Darwin b., 1	731. $verg$ 7	144	34 23	8
M 13 cold. Thickens up f	for show-7	154	34 23	12
Tu 14 Mrs. Sarah Hill b., 181	0. ers of 7	164	34 28	16
W 15 Hartford Convention,	1814. 7	174	34 23	19
Th 16 Gr. fire in N. York, 1		174	35 23	21
Fri 17 snow, perhops rain of	and sleet. 7	184	35,23	23
Sa 18 Washington buried, 1	799.	194	3523	25
C 19 Rome burned, 69.	7	194	36 23	26
M 20 Samuel Hopkins, D. D.	, d., 1803 7	204	36 23	27
Tu 21 Seems to moderate.	The ele-7	204	37 23	27
W 22 Rachel, wife of Gen. Ja	ckson,d.,7	214	37 23	27
Th 23 Dread. storm in Fr. '99		214	38 23	26
Fri 24 Dr. Benjamin Rush b.		224	38:23	25
Sa 25 ments generate vapor in	to clouds 7	224	3923	24
C 2670 per'd in Richm'd th		224	40 23	22
M 27 John Kepler, philos'r,	b., 1571.7	234	40 23	19
Tu 28 Inundation in Holland	, 1814. 7	23 4	41 23	16
W 29 well stored with pure	winter. 7	23 4	4223	12
Th 30 Rev. J. Saurin, em. div.	.d., 1780 7	24,4	4323	8
Fri31 Madame de Genlis d.,	1830.	24 4	4323	4

EMINENT Physicians have recently found the following liniment to be the best outward application for Inflammatory Rheumatism .- Half-pint of Apothecaries' brandy, half-pint tar, half-pint turpentine, half-pint linesed oil, one ounce of mun camphor, put all together and gently heat until the camphor is discolved, then apply to the afflicted part, and dry in with hot imms.

					DE(	EMBI	ER, 18	69				29			
0		6	C	2	5	13 E	"I TI	"I THANK God," said Dr. Waits. in							
5						23 E	his old age, "that I can lie down								
3		b	C	4	10	40 E						not being			
Ş		d	a	6	11	52 E		olicitous whether I wake in this world or in another." He walked							
14		6	a	<b>k</b> 5	1	22M						aphic har-			
सु		ે	C	20	1	46 E	monies	of he	aven						
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D	н.		8.			ical Phe		ri	ses.	80	uth	signe			
1	11	49	24	Day	brea	ks, 5 :	27m.	4	40	10	15	loins			
2	11	49	47	Nep	tune	S. 8 1	7e.	5	52	11	11	thighs			
3	11	50	11	Alp	hera	tz S. 7	lle.	86	ets.	eve		1			
	11	50	35	4 s	outh	, 9 46e		6	0	1	6	knees			
5	11	51	1	Ht so	uth,	2 36n	1. ⊌	6	56	2	3	13			
6	11		26	Alge	enib.	S. 73	e.	7	55	2	58	legs			
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5 52 10 51 knees 29 ⊕ nearest⊙. ĕ gr.S. la What sight can be more endearing to the beholder, than to see a family of grown-up children, in all the pride of youthful energy, paying back with ove, little short of aderation, the cares of a beloved mother whose gentle estructions first lured them to seek the wider paths of knowledge, and at show knee their infant prayers were first breathed?

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#### THE ELEVATED CHARACTER OF WOMAN.

THE influence of the female character is now felt and acknowledged in all the relations of life. I speak not now of those distinguished woman who instruct their age through the public press; nor of those whose devout strains we take upon our lips when we worship; but of a much larger class of those whose influence is lelt in the relations of neighbor, friend, daughter, wife, mother, Who waits at the couch of the sick to administer tender charities while life lingers, or to perform the last acts of kindness when death comes? Where shall we look for those examples of friendship that most adorn our nature; those abiding friendships, which trust even when betrayed, and survive all changes of fortune? Where shall we find the brightest illustrations of filial piety? Have you ever seen a daughter, herself perhaps timed and helpless watching the decline of an aged parent, and holding out with heroic fortitude to anticipate his wishes, to administer to his wants, and to sustain his tottering steps to the very borders of the grave? But in no relation does woman exercise so deep an influence, both immediately and prospectively, as in that of mother. To her is committed the immortal treasure of the infant mind. Upon her devolves the care of the first stages of that course of discipline, which is to form of a being, perhaps the most frail and helpless in the world, the fearless ruler of animated creation, and the devout adorer of its great Creator. Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellects. She breathes over our deepest devotions. She lifts our little hands, and teaches our little tongues to lisp in prayer. She watches over us like a guardian angel, and protects us through all our helpless years, when we know not of her cares and her anxieties on our account. She follows us into the world of men, and lives in us and blesses us, when she lives not otherwise upon the earth. What constitutes the centre of every home? Whither do our thoughts turn, when our feet are weary with wandering, and our hearts sick with disappointments? Where shall the truant and forgetful husband go for sympathy unalloyed and without design, but to the bosom of her who is ever ready and waiting to T. C. FULTON.

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share in his adversity or his prosperity? And if there be a tribunal where the sins and the follies of a froward child may hope for pardon and forgiveness this side of heaven, that tribunal is the heart of a fond and devoted mother Finally, her influence is deeply felt in religion.

If christianity should be compelled to flee from the mansions of the great, the academies of philosophers, the the halls of legislators, or the throng of busy men, we should find her last and purest retreat with woman at the fireside: her last altar would be the female heart; her last audience would be the children gathered around the knees of the mother; her last sacrifice, the secret prayer escaping in silence from her lips, and heard perhaps. only at the throne of God.

#### MORAL EFFECTS OF INTEMPERANCE

THE sufferings of animal nature occasioned by intemper ance, my friends, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins and suffers; and, as his earthly house dissolves, he is approaching the judgment-seat in anticipation of a miserable eternity. He feels his captivity, and in anguish

of spirit clanks his chains and cries for help.

Conscience thunders, remorse goads, and, as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it again!" Wretched man! he has placed himself in the hands of a giant, who never pities, and never relaxes his iron gripe. He may struggle, but he is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed on the doorposts of his dwelling. In the meantime these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death comes on. His resolution fails, and his mental energy, and his vigorous enterprise; and nervous irritation and depression ensue. The social affections lose their fullness and tenderness, and conscience loses its power and the heart its sensibility, until all that was once lovely and of good report retires, and leaves the wretch abandoned to the appetites of a ruined animal. In this deplora-ble condition, reputation expires, business falters and

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becomes perplexed, and temptations to drink multiply, as inclination to do so increases, and the power of resistance declines. And now the vortex rears, and the struggling victim buffets the fiery wave with the feebler stroke, and warning supplication, until despair flashes upon his soul, and, with an outcry that pierces the heavens, he ceases to strive, and disappears.—Beecher.

#### BELIEVING.

It is related of a celebrated General, that when one of his officers, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true the General quietly remarked: "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustrations in every age. There are men all about us at the present day who tell us they cannot believe the Bible, but their capacities for believing everything which seems to oppose the Bible are enormous. The greediness with which they devour the most farfetched stories, the flimsiest arguments, if they only appear to militate against the word of God, is astonishing.

#### PERFECT PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on thee."-

When the city of London was reeling helplessly to and fro from the violent shock of an earthquake, Charles Wesley, standing up before his congregation at the Foundry, exclaimed, in a state of religious exaltation: "We will not fear though the earth may be removed, and the hills carried into the midst of the sea. For the Lord of hosts is with us, the God of Jacob is our refuge." His hearers were trembling with terror, expecting every moment that the walls of the building would fall. Cries and lamentations were heard on every side. What a sublime spectacle! A tottering city, and a soul triumphant and at peace.

"Jesus, the vision of thy face, Hath overpowering charms."

#### YET A LITTLE WHILE.

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as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are now around our paths. The world will have the same attractions for our offspring yet unborn that she had once for ourselves, and that she has now for our chidren. Yet a little while, and all this will have happened. The throbbing heart shall be stifled and we shall be at rest. Our funeral will find its way, and prayers will be said, and then we shall be left alone in silence and darkness for the worms. And it may be for a short time we may be spoken of, but the things of life will creep in and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died, and the eye that mourned for us will be dried and glisten again with joy; and even our children will cease to think of us, and will not remember to lisp our names.

#### REVERENCE OF AGE.

REVERENCE is always due to aged people. God, nature, and a proper education say to the young, Reverence old age. Gray hairs are a crown of glory when found in the way of righteousness. The promptings of our kindly nature teach us to respect the aged, to rise up before the hoary head. The dim eye, the furrowed brow, the temples thinly clad—who would not respect, reverence, and love? That youth is loved who always honors and reveres the aged. Respect those silver locks so whitened by toiling hardships of many long years. Young man, carry thyself kindly toward the old and infirm, tottering onward to the tomb in bereaved loneliness; and, though thou differ from thousands of youths badly trained on this point, God will bless thee for it.—"Honor the head that bears the hoary crown of age."

#### HUMANITY.

ALL striving, pushing, grasping after wealth, honor, and power. The poor claiming wealth only that they may be above want; the rich seeking to add thousands to their thousands. So we move. Not one appears to think how soon the place that now knows him will know him no more,—that we are one generation of millions,—yet such is the

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fact. Time and progress have through countless ages come marching hand in hand,—the one destroying, the other building up. They seem to create little or no commotion, and the work of destruction is as easily and silently accomplished as a child will pull to pieces a rose. Yet such is fate! A hundred years hence, and much that we see around us will, too, have passed away. It is but the repetition of life's story: we are born—we live—we die; and hence we will not grieve over those venerable piles finding the common level of their prototypes in nature—an ultimate death. Let us look and trust to Him who holds life and death in his hand.

We all within our graves shall sleep a hundred years to come;
No living soul for us will weep a hundred years to come:
But other men our lands will till, and others then our streets will fill
And other words will sing as gay, and bright the sun shine as to-day,
A hundred years to come.

#### A WIFE'S BEAUTIFUL PRAYER.

Lord bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable, and holy; let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meethelper in all the accidents and changes of the world; make me amiable forever in his eyes and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity, and compliance. Keep me from all ungentleness, all discontentedness, and all unreasonableness of passion and humor; and make me humble and obedient, useful and observant, that we may delight in each other, according to the blessed word and ordinance, and both of us may rejoice in thee, having our portion in the love and service of God forever.

#### THE VALUE OF RELIGION.

Religion commences with love to God and terminates with love to man. Thus begun and thus ended, it involves every duty and produces every action which is praiseworthy or useful. There is nothing which ought to be done which it does not affect. There is nothing which ought not to be done which it does not prevent. It makes intelligent reatures virtuous and excellent. It makes manhood, good

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#### IT IS WELL WITH THE CHILD.

BISHOP Leighton thus wrote to his sister's husband on the death of a beloved child: "I am glad of your health, and of the recovery of your little ones, but, indeed, it was a sharp stroke of a pen that told me your little Johnny was dead, and I felt it truly more than, to my remembrance, I did the death of any child in my lifetime. Sweet thing! and is he so quickly laid asleep? Happy he! Though we shall no more have the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying; and hath wholly escaped the trcuble of schooling and all the sufferings of boys, and the riper and deeper griefs of upper years-this poor life being all along nothing but a linked chain of mary sorrows and of many deaths. Tell my dear sister she is now so much more akin to the other world, and this will be quickly passed to us all. John is but gone an hour or two sooner to bed, as children used to do, and we are undressing to follow. And the more we put off the love of the present world, and all things superfluous beforehand, we shall have the less to do when we lie down."

#### SET A GOOD EXAMPLE.

It is the solemn duty of every father and mother, to set a good example before their children. The parent who irinks, smokes, steals, swears, or gets angry, who is idle, vasteful and quarrelsome, must expect his children to grow up in the same habits. There is no reason to suppose they will not. Children copy the ways of old—eople. They will act as you do; will repeat your words

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nes	s and handmaid of plenty, pr	eside	over	r your ho	usehold.		
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in the very tone of your voice, with the very look of your eye, and motion of your hand. If, then, you wish your children to be good, be good yourselves. Be sober, industrious, honest, prudent, and kind, and your sens and daughters will most likely be the same. Parents cannot be too careful of their words and actions. The simple question, "Should I like to have my child do the same?"—asked before acting or speaking, will often prove a wholesome restrain upon the parent.

#### FATRER AND MOTHER.

When our parents die, it is as if the roof over our heads were suddenly uncovered for the winds of heaven to blow down upon us; as if the strong arm on which we have leaned were snapped as under, and we were roughly told to walk alone. Then (if our parents loved us, as some parents can love), the mind that most thoroughly understood us, the heart that was most entirely wrapped up in us, the lips that most entirely spoke of us, the soul that so often prayed for us, the face that we first learned to recognize, the voice we first grew up to obey, the hand we first tried to grasp, the knee we first tried to clinb, the cheek we first wished to kiss, are gone and will never come back. We may be in our prime, and forty years past may have been bearing the burden of our life, and the burden of other lives; yet the thought that our father and mother are really gone, and that we can no longer consult them in our difficulties, nor confide to them our secrets, nor share with them our joys, nor lavish on them our love, makes the heart sad with a deep and abiding sadness, unless it has grown old in a premature decay.

#### FEMALE FRIENDSHIP.

It is a wondrous advantage to man, in every pursuit or avocation, to secure an adviser in a sensible woman. In woman there is at once a subtle delicacy of tact, and a plain soundness of judgment, which are rarely combined to an equal degree in man. A woman, if she be really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do a mean thing, for a woman-friend always desires to be proud of you. At the same time, her constitutional timidity makes



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of undoubted worth are of vital impertance, and private families, who aim to raise vegetables of hich quality only, and who reside remotely from merchants that vend our seeds, will be supplied by mail or express.

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her more eautions than your male friend She, therefore, seldom counsels you to do an imprudent thing. By female friendship, I mean pure friendships—those in which there is no admixture of the passion of love, except in the married state. A man's best female friend is a wife of good sense and good heart, whom he loves, and who loves him. If he have that he need not seek elsewhere. Female friendship, indeed, is to a man the bulwark, sweetener, ornament of his existence. To his mental culture it is invaluable; without it, all his knowledge of books will never give him knowledge of the world.

#### WHERE EDUCATION BEGINS.

In an article in Frazer's Magazine, this brief but beautiful extract occurs: "Education does not commence with the alphabet. It begins with a mother's look—with a father's smile of approbation or sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with bird's nests admired and not touched—with creeping ants and almost imperceptible emmets—with humming bees and great bee-hives—with pleasant walks and shady lanes, and with thoughts directed in sweet and kindly tones and words to nature, to acts of benevolence, to deeds of virtue, and to the source of all good to God himself.

#### DISCOURAGEMENT.

WE doubt not that there will be seasons, even in the happiest Christian pilgrimage, when the soul will be "discouraged, because of the way;" when difficulties which we thought had passed over, will reappear; when temptations which we hoped had been forever vanquished, will again rise up against us; and these things which lead us to feel a deep sense of despondency; we shall be tempted to think that God cannot pardon delinquencies so frequent and unprovoked, and that we shall certainly perish on the journey, and never arrive at that journey's blissful end. Let us be careful that such feelings lead us not into temptations! that they do not close our eyes and our hearts against the infinity of God's mercy in Christ Jesus.

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#### A WORD TO FARMERS.

LET every farmer who has boys provide them a workshop. Yea: Let every father have a workshop and a good work-bench, where the boys may gratify their longing for tools, and habituate their restless activity in learning to make themselves useful at almost anything. The workroom should be made pleasant, attractive, and comfortable; let there be a work-bench and vice, a shaving horse, a small foot lathe, planes, augers, brace and bits, chisels, drawing-knife, saw, hammer and hatchet, and those who can afford it, other tools can be added; the cost of the tools being but a trifle compared with the advantages gained, one of which is a real progress in practical education. It has been said the best inheritance a man can leave his children is not money to maintain them, but the ability to help and take care of themselves. A young man who can at any time mend a sofa, chair, rocker, sled, harness, or tin-ware, repair a clock or umbrella, whitewash a wall, paper a room, and do a hundred other small jobs, will get through the world far more comfortably and thriftily than one who is constantly obliged to send for a mechanic. Besides all this, and greater still, is the moral influence of tools in furnishing boys something cheerful to do in stormy weather or leisure hours, and thus weakening any temptation to attend those places of diversion which so often lay the foundation of life-long harm to character.

#### OUR PILGRIMAGE.

WE are passing toward final rest ourselves. Do not regret it if the eyes grow dim You will see better by-and-by. If the ear is growing heavy, do not be sorry. If your youth is passing, and your beauty fading, do not mourn. If your hand trembles, and your foot is unsteady with age, be not depressed in spirit. With every sign of the taking down of this tabernacle, remember that when next you pitch your tabernacle it shall be on an undisturbed shore, and that there, with eyes unwet with tears, through an atmosphere undimmed by clouds, and before a God unveiled and never to be wrapped in darkness any more—that there, looking upon this world of ignorance and suffering and trouble, and upon the hardships of the way,

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you will, with full and discerning reason, lift up your voice and give thanks to God, and say, "There was not one trouble, there was not one sorrow too piercing." And you will thank God in that land, for the very things that wring tears from your eyes in this. Look, then, to that better land, out of all the way; sigh for it, pray for it, prepare for it, and enter in to it.

#### SO YOU MIGHT HAVE BEEN.

An eminent divine, remarkable for the devoted piety and spotless purity of his character, was heard to say that he never read or heard of a crime in his life, no matter how heinous, without feeling an inward consciousness, that under certain conditions of education, he might have committed the same crime himself. The same feeling must have been experienced, more or less by all reflecting enlightened men; and yet—and yet how little charity there is in the world.

#### ABSENT, BUT NOT LOST.

THE loved ones whose loss I lament are still in existence; they are living with me at this very time; they are, like myself, dwelling in the great parental mansion of God; they still belong to me as I to them. As they are ever in my thoughts, so, perhaps, I am in theirs.

#### THE INFANCY OF OUR BEING.

WE speak of the little child as young, and of the man of three-score years and ten, as old. It is natural enough that our language and habits of speech should be thus conformed to the times and seasons of an earthly life. But it is well for us, also, to lay this all aside, and strike out upon the broader range of an endless life. In the Book of Job, we find an expression which exactly suits this larger conception of our existence:—"For we are but of yesterday and know nothing, because our days upon the earth are a shadow." The oldest man now on the earth, has to go back but a very little way to find the point of time, when he was waked from the sleep of nothing into this conscious existence. Days, years and

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centuries had been coming and going—generations were rising into life, and passing away, and we had no part in all that was done under the sun. Yea, more than this, a past eternity had gone before with its uncounted ages—cycles on cycles of time had been rolling by, in which God's creative energy had been elsewhere displayed, and we were not. We have but just begun to be. We are just setting out on our career of life. We are one and all in the very infancy of our existence. The difference in this respect, between the little child and the man of gray hairs, is not worthy to be mentioned.

On the scale of this immortal being, all our earthly distinctions sink into utter insignificance. If we go back in thought to the early patriarchs of our own race, and compare the length of our life with theirs, how short is the time we have lived? Abraham has been living four thousand years. What are our years-what are our experiences as compared with his? Verily, "We are of yesterday and know nothing." Reader, will you stop a moment in the busy whirl of your life, and of yourself, as a being born for an endless future? Take in the whole compass of this great thought—turn it over in your mind until it makes its fit impression upon you. If you have such solicitude and anxiety about the comfort and wellbeing of these passing days, is it nothing to you, how this endless future shall be spent? If you are so busy in laying up earthly wealth, which can only benefit you a few years at the most, is there no reason why you should lay up treasure in heaven, to avail your entrance upon an eternal state? If in your hours of earthly p in and trouble you are restless and impatient, so that in the morning you are ready to say, "Would to God it were evening," and at evening," Would to God it were morning;" is it of no consequence to you to avoid pain and trouble and anguish in the eternal years that are to follow? God made the brute to live as a creature of sense, and to find his good within the compass of his eye. But he made man in his own image, and gave him power to contemplate unseen and spiritual realities, that he might thus live a life of reason and faith, and surround himself with the glories of an invisible and eternal kingdom. These years of our mortal life, how rapidly they are speeding THE PITTSBURGH

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away? Soon we shall be brought to the very threshold of the eternal state that opens before us Sad will it be for us, then, if we suddenly waken to the conciousness that we have wasted our days probation, and, like the foolish Esau, have bartered our immortal birth-right for a mess of pottage.

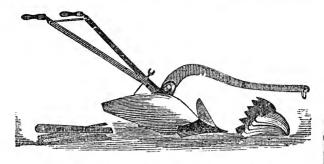
#### A SOLEMN TESTIMONY.

Dr. Spring, in reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning. I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theatre rather than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity.

#### LOVE OF HOME.

If your early childhood home was happy, if your early days were fortunate days of love, nothing can sever your heart from your old remembered home. It would be a glorious pleasure to him to see the treasures of art in the capitals of Europe, but it could not touch those deeper chords that vibrate when he met his boyhood companions which in an instant brought back the visions of years long gone by. He might desire to see the sun go down in an Italian sky, or ascend among the rising Alps, but rather would he behold him from his father's dwelling suffuse the west, and picture trees and mountains against a golden sky, and feel as he used to feel when the sun is going down, taking something of his very soul with him. What would he not give to stand where Christ stood, to rest where he sat, or to remain where he laid down in patient burial. He would gladly walk through the night in solemn vigil, until the morning light should streak through the dew drops on his hair, and yet could not move

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him as it would to go to the secluded spot where his dear mother was buried, and sit down there while the past comes back again, and childhood and love walk before him in the blessed resurrection of a vision. So hath it been ordained that our early affections come to us with a savor that not the strongest later feelings can give.

None know these things so well as the emigrant and wanderer, for it seemeth that it was the body only which goes away from home—the heart never emigrates. Are there any reflections so solacing as the very rememberings of home—the old home-house, the broad door-stone, the front and back porches and familiar rooms, the meadows and winding brooks where we found early flowers, the trees that pelted us with chestnuts when we pelted them with clubs, the orchard purple in the spring and redolent in autumn, and at all times vocal with singing birds? All these and many more are in the remembrance of every man, if it has been his lot in childhood to have a loving happy home.

# GO TO THE FOUNDATION.

I would have parents and teachers study the heart an l endeavor to implant right motives-to go to the very root and establish sound religious principles. Outward goodness is a mere shell. It is but the shadow of a shade. There must be something within, or it has no substance. Such goodness will only follow relig on, like one of John Bunyan's characters, while it wears its silver slippers. Such goodness fails in the hour of temptation. It reminds one of the oriental tale Lord Bacon tells of, where a cat was changed to a lady and she behaved very ladylike till a mouse ran through the room, when she sprang down upon her hands and chased it .- So with children; if their goodness is only an outward thing, when temptation comes they will down and follow. Give them right motives, sound principles, and they will be firm .- In after life the waves of affliction may howl around them, and they will stand serene amid the tempest.

## THE HARDENED HEART.

THERE are those who, having long neglected prayer, are at length, even when roused to a sense of their danger, unFICHARD E. BREED.

JOHN J. HENDERSON.

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able so to compose their thoughts as, in an orderly and acceptable manner, to ask mercy from their offended Creator. There are those who appear to have lost even the perception of right and wrong; men so long accustomed to evil that the very thoughts of heaven are more painful to them than those of hell! How often do we meet with aged men who, tottering on the brink of the grave, pursue the sinful sallies of youth, not for any pleasure they derive from them, but to shut out, by their means, the more dismal thoughts of futurity! How often those who tremble at the wrath to come, without resolution to attempt an escape from it, and by whom the calls of religion are answered in no other light than as coming to torment them before the time. And these had once their day of grace! these once experienced the blessed visits of God's Sririt! these once heard the voice of their Father most lovingly calling them to repentance ! Yea, for these Christ died, and for these, had not themselves rejected the privilege, the gates of heaven would have rolled back on their golden hinges, and there would have been joy for their reception among the angels of God Most High.

## MY MOTHER.

How many pleasant associations cluster around the hallowed name of mother. Everything pure and holy seems entwined around the very word. Years may have passed since she went to rest; tall grass may be growing on her grave; yet, with reverence, would we cherish her memory. It seems but yesterday that we were children together with a mother to counsel us and guide our feet in the path of duty. But she is gone, and we must finish our journey without her smile to gladden our pathway. To whom can we now look with such confidence? To whom can we go with all our trials and troubles? Surely to no earthly friend. There is a vacancy which can never be filled. We may lose other friends, and their loss be made up to us, in a measure, but "what is home without a mother there?" If their is a scene on earth at which angels would weep, it is a group of little ones just bereft of a mother's care. See them as they gather at night around the fireside, where they where wont to receive their

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Strike at the root of such diseases, and, by removing the inflammation and stimulating the organs to a healthy action, the patient is relieved from all weakness and pain. The certificates I publish are but a few of the many in the hands of the proprietor, and can be referred to at any time:

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Mr. McCabe has been in my store several times since the above was written, and has had no recurrence of the disease.

PITTSBURGH, Jan. 27, 1868. GEORGE A. KELLY .- DEAR SIE, -I was so badly afflicted with pain in the kidneys that GEORGE A. KELLY.—DEAR SIR,—I was 80 can't sameted with pain in the kinderys that could hardly turn myself in bed, and breathing also caused me severe pain. I had given up all hopes of ever getting well again, when I bought a box of Dr. Eargeut a Pills, which at once relieved me, and I believe they have been the means of the cure. I have also recommend them to others where like complaints were ma'e, and they have in every case proved efficacious. I obserfully recommend them to any one suffering from this trouble, as I believe they are the best medicine for this class of diseases I have ever hear 1 of. Any further information can be had by seeing me, at the outer depot, or at my residence, No. 65 Arthurs street.

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good-night kiss, after reciting their little prayers to her. Who can fill a mother's place? If spirits are permitted to hold communion with their friends on earth, it must be a mother that will watch over her little ones she left behind. Her last prayer on earth is for the welfare of her children, and with what bitter anguish does she bid them the last farewell, as her spirit is about to take its flight into the untried world. Then, for the sake of her who is gone, be kind to the motherless little ones! For a mother lost in childhood, grieves the heart from day to day. Or, even if her days be prolonged till her children are grown up, how hard it is then to give her up. But ere we are aware of it, she is gone forever from us. Yes! those dear hands are folded peacefully across her breast; those eyes, whose delight it was to gaze at the flowers she loved so well, are closed in death. And now, as we visit the sacred mound where repose remains of a dear mother, may we try to follow in her footsteps, to be guided by her example, we may then rest assured that when we are done with this world it will be well with us. One word more: deal gently with the poor orphaned child. Cold is the world without a father's arm to shield, and a mother's heart to love. The sun shines out dimly and through gloomy clouds on the head of the poor little orphan, for sorrow claims such as its own, and no earthly power can release from its embrace.

### SKEPTICISM.

A writer from France, in the following sentences, exhibits where lies that force of christianity which lives

through long centuries:

"I was a skeptic, but this scene discovered a new world of thought to me. For afterwards, as I traveled on my lonely way eastward, I never saw a church in the little villages that were stationed thirty miles apart, with no intervening civilization, but the thought arose, "Who is this man that he can do these wonderful things?" Voltaire's sneer, the arguments of Hume, the ribaldry of Paine, vanished like matinal mist in the effort to reply. For see! sixty generations have come and gone, crop after crop of men have been reaped by the mower Death, since, in an obscure and lonely village of a remote and despised

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province of the Roman empire, a babe was born whose reputed parents were poor Jewish peasants; a carpenter's son, who, without culture, without social position, without political power, uttered words that have ever since moulded the lives of the greatest, and the most powerful, the best, the wisest, aye, and the vilest also, of the most enlightened continents of the world. History, since this young man died, has been a mere record of struggles either to assert or to assist his dominion. He left no written word; and yet the human race has bowed before the reports of his sayings by the waysides of Galilee and the deserts of Judea, to a group of fishermen and crowds of the despised of the earth. I never saw a church in these frontier settlements without feeling a sense of awe as I thought of the origin of the religion it represented. Scenes like these, and thoughts like these, opened the heart to reply in the words of earnest Peter: 'Thou art the Christ, the Son of the living God.'"

### STRIKING REFLECTIONS.\*

The foundation of private and public happiness is genuine religion, consisting in supreme love and reverence of the Creator and Governor of the universe. Without this religion a nation may be great in population, great in wealth, and great in military strength; but it will be corrupt in morals, degraded in character, and distracted with factions. This is the order of God's moral government, as firm as his throne, and unchangeable as his purpose. Sin is the source of all evils, personal, civil, social, and political. Men know this truth, they feel it, they acknowledge in theory, yet most men continue in the practice of it; they sin knowingly and wilfully; and unless arrested by Divine interposition, they live in sin, and die in sin. It is impossible for a wicked man, or a wicked nation to be happy. Sin destroys private peace and public tranquillity, it is the cause of all political disorders; it will destroy every free government which man can devise; it has produced war with all its horrors,

<sup>\*</sup>These reflections were written by the venerable Noah Webster on closing his literary labors. They comprise a moral chart which all classes and conditions of men should carry with them for frequent reference, a chart that teaches us how to move the hand that moves the world.

E E RINEHART.

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from the beginning of the world; it has filled the earth with confusion and calamity; and its end is to doom men to eternal perdition. There is but one way to secure peace of conscience, and the peace of society; but one way to secure civil and political rights; but one way to secure everlasting felicity; this is God's own way; prescribed by his irreversible decree; it is in entire obedience to his laws.

### FUTURE RECOGNITION.

That every inhabitant of the blissful world will be as much distinguished from all the rest as one man is distinguished from another in this world, is a sentiment fully supported by the Word of God. And though John says, that when Christ shall appear, the righteous shall be like him, yet the same apostle, in the apocalyptic vision, saw that the righteous and the Saviour were not so much alike but that he could distinguish the Lamb amidst the throng; that he could mark the elders amidst the angels, and that he could know the martyrs amidst the innumerable company.

And to this same apostle, along with James and Peter, it was also granted on the mount of transfiguration, to see that there was such a difference between one celestial inhabitant and another, that Moses could be plainly distinguished from his companion Elias. If, therefore, every heavenly inhabitant is to preserve his own special identity, and if we are to be blessed with the faculty of vision—a truth which none will dispute—what then will prevent our recognizing all the pious whom we have known, and with whom we have been associated on the earth? The thought is delightful; and its delight increased because the fact is certain. The dead in Christ have only reached their homes first; but as their home is to be our home, and their abode to be our abode, at the appointed time we shall meet again, and the joy of meeting will be increased by the temporary separation.

Leslie.

# PARENTAL TEACHING.

If parents would not trust a child upon the back of a wild horse without saddle or bridle, let them not permit him to go forth unskilled in self-government. If a child is

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PITTSBURGH, PA.

Centlemen's Furnishing Goods kept constantly on hand.

passionate, teach him by gentle means to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity in him. If he is sulky, charm him out of it by frankness and good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him by counsel or discipline. In short, give your children the habit of overcoming their besetting sin. Let them acquire from experience that confidence in themselves which gives security to the practiced horseman, even on the back of a high-strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.

### A WIDE SEPARATION.

I never see father and mother, one a true christian and the other not, that I do not feel in myself that there is a gulf between them.

A family of emigrants in the wilderness approach a stream. It is low and unflooded, and the father crosses over easily, leaving the wife and children on the other side. He tarries through the night, and before morning heavy rains set in, and the water pours down from the mountain, and the stream swells and overflows. There is a freshet. On the one side are the wife and child, and on the other is the father. They are separated, with a great stream between them, and the wife and child cannot go to the father, nor he to them.

Just so I see it to be in this life with emigrants for the other life. They are separated by streams as impassable as these freshet streams of the West ever are. It is not because the man is educated and the woman is uneducated, that they are separated. It is not because the man's temperament is different from that of the woman. It is because their moral aptitudes are different. They are not alike in their pointings and tendencies. One loves God and the other does not; one loves nobleness, the other does not; one loves purity, the other cares but little for it; one counts the world everything, and the other is quite careless of the world; one inclines to thought, and sentiment, and aspiration and spiritual things, and the other to wealth, and position, and honor, and material power.

# FURINETURE

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# STEAM CRACKER BAKERY

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PITTSBURCH, PA.

Why, how deep and how wide is that gulf which lies between them! Morning and night they greet each other, and yet they never saw each other; but why they? The husband does not know the wife, and the wife does not know the husband. They are separated; and if no change of moral character shall take place in either one or both of them, they are separated forever and forever,

### KNOCKING AWAY PROPS.

"SEE, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge. What are they doing that for? Won't the bridge fall?"

"They are knocking them away." said the father, "that the timbers may rest more firmly on the stone piers,

which are know finished."

God often takes away our earthly props, that we may rest more firmly upon him. God sometimes takes away a man's health, that we may rest upon him for his daily bread. Before his health failed, though he perhaps repeated daily the words, "Give us this day our daily bread," he looked to his own industry for that which he asked of God. The prop being taken away, he rests wholly upon God's bounty. When he receives his bread, he receives it as the gift of God.

God takes away our friends that we may look to him for sympathy. When our affections were exercised upon objects around us, then we rejoiced in their abundant sympathy and support. We were brought to realize that he alone could give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we

may rest more firmly and wholly upon God.

### RELIGION AND BUSINESS.

On a recent Sabbath evening, a very large audience assembled as usual to hear Henry Ward Beecher, who delivered a sermon from Matt. Sth: 19-22. After a lucid and striking explanation of the words of the text, showing that he who would come to Christ must be joined to him by an inward spirit and sympathy, not by a mere entward profession or circumstance, and that devotion to

### DRUGS! DRUGS

R. E. SELLERS & Co. having Removed to the large and commodious Building, No. 45 Wood Street, and 102 and 104 Third Avenue, take this mathod of informing their old customers, and patrons, that they are prepared to execute promptly, all orders on the most reasonable terms.
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POR THE CURE OF ALL

Diseases arising from an Impure State of the Blood. SUCH

SCROFULA, CUTANEOUS DISEASES, TETTER AFFECTIONS, PIM-PLES ON THE FACE, CANCEROUS FORMATIONS, ERYSIFELAS, BOILS, OLD AND STUBBORN ULCERS, SURE EYES, &c.

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Coughs, Colds, Hoarseness, Influenza, Tickling Sensation of the Throat, Whooping Cough, &c. &c.

Read the following extracts from Certificates.

It is the great Curative. One trial will convince. It cannot be too highly recommended. It is wi hout a rival. It always gives satisfaction.

Every one wants a supply. It has a power to cure.

For Coughs, Colds, and all affections of the Throat and Lungs, the most effectual remedy is

# LIVER PILLS.

(The Oliginal, only True and Genuine.)

Plain and Sugar-coated, have stood for thirty years a staple remedy, unequaled by any Medicine known, for the cure of Liver Complaint, Costiveness, Sick Headache and Bilious disorders, and indeed for the whole class of diseases originating in biliary derangements.

R. E. SELLEGS & CO. PROPRIETORS. PITTSBURGH. PA.

For sale by Druggists generally throughout the country.

Christ must be paramount to everything else, Mr. Beecher said:

I say you are bound to give, first, your hearts to Christ; then you are bound, with that heart on fire with divine love to pervade your business. . . . Christianity does not make a skeleton of a man. Religion loves plump men, healthy men, strong men, wise men, active men, sagacious men. It likes merry men. It likes to see men happy. Sanctify your calling, then; do not give it up. Control the world. Spring into the saddle and guide the steed: don't slay him. Is there one single trade in which a man will not say: "Ah, it's a hard thing for me to be a Christian and follow business?" The lawyer tells me it is a hard thing for him to be a Christian and follow law. Merchants tell me: 'O, it's impossible for a man to be a merchant, as society now is, and be an honest man." I don't believe them; and it testifies this-that all the great organizations of society want a Gospel. It is necessary for a man to stick to his business, to purify it, to ennoble it, to make it a witness for Christ.

Further on, Mr. Beecher said that if a man were a Councilman, an Alderman even, he would not have him resign when he came into the church on account of that, but would rather say: "Stand—if it is in the gates of hell—

and be a witness for Christ."

### THE SABBATH-BREAKER.

THE annual contribution which sabbath-breaking makes to the cemetery is of fearful magnitude. A godless man on the shore of Lake Erie, near Cleveland, built a pleasure boat in Sabbath time, launched it on the Sabbath, and named it the Sabbath-Breaker. On the Sabbath he took out his first pleasure party. A squall struck the boat, she filled and sank, and every soul on board went from their Sabbath-breaking into the presence of the God of the Sabbath. And when all was over, friends upon the shore saw streaming from the mast above the watery sepulchre, the signal, inscribed with large letters, "The Sabbath-Breaker." For many striking instances of this kind the reader is referred to a very interesting and useful work called, Willis on the Sabbath

## PITTSBURGH

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R. D. THOMPSON, Business Manager.

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MARKET REPORTS FROM ALL COMMERCIAL CITIES,

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### TERM DAYS

# VARIOUS COURTS IN WESTERN PENNSYLVANIA.

U. S. CIRCUIT COURT—2d Monday of May, and 2d Monday of Novem ber U. S. DISTRICT COURT—1st " 3d " October. SUPREME COURT OF PENNSYLVANIA—At Pittsburgh, 1st Monday of Oct. ALLEGHENY COUNTY DISTRICT COURT—4th Mondays of January, April,

July and November.

Additional Courts at Erie, on the last Mondays of April, June, and October.

### COUNTYCOURTS OF COMMON PLEAS & QUARTER SESSIONS

Allegheny-Common Pleas-1st Monday of March, June, September, and December.

Armstrong-1st Monday: of March, June, September, and December.

Beaver-1st Mondays of March and June, and 2d Mondays of September and November.

Bedford-Monday next succeeding 4th Mondays of April and August, and 3d Monday of November, and 1st Monday of February.

Blair—4th Mondays of January, April, July, and October.
Butler—2d Mondays of January and June, 4th Monday of March, and 1st

Monday of December.

Cambria-1st Mondays of January, April, July, and October. Centre-4th Mondays of January, April, August, and November.

Clarion—1st Moudays of February, May, September, and December. Clearfield—2d Monday of January, 3d Mondays of March and June, and 4th Monday of September.

Clinton-2d Mondays of February, May, & ptember, and December.

Crawford-2d Monday of January, 3d Monday of May, and 1st Monday of August and November.

Elk-lst Monday after the 4th Mondays of February, June, September, and December.

Erie-2d Mondays of March, September, and December.

Faurtte-1st Mondays of March, June, September, and December.

Rowit.—3d Mondays of February, May, September, and December.

Franklin.—2d Mondays of April and August, last Monday of October, and 3d

Morday of January. Greene 3d Mosdays of March, September, and December, and 2d Monday of Juris.

Huntingdon-2d Mondays of January, April, August, and November.

Indiana-4th Mondays of March, September, and December, and 3d Monday of June.

Jefferson-2d Mondays of February, May, September, and December.

Juniata-4th Monday of April, 1st Mondays of September, December, and February. Lawrence-1st Monday of September, 2d Monday of February, and 3d Mondays

of May and December.

McKean—4th Mondays of February, June, September, and December. Mcrocr—3d Mondays of January, April, August, and November. Pike—3d Mondays of February, May, September, and December.

Potter-3d Mondays of February, June, September, and December.

Somerset-4th Mondays of April and August, 2d Monday of November, and 1st Monday of February.

Venango-4th Mondays of January, April, August, and November. Warren-1st Monday of February, 2d Monday of May, 3d Monday of August,

and 4th Monday of October.

Washington-3d Mondays of February, May and November, and 4th Monday of August.

Wayne-1st Mondays of February, May, September, and December.

Westmoreland-2d Monday preceding last Mondays of February, May and ovember, and the Monday preceding the last Menday of August.

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# ALMANAC

No. 12,

FOR THE YEAR OF OUR LORD

1870.

CALCULATED AND EDITED BY

# SANFORD C. HILL.

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No. 12,

ON A NEW AND IMPROVED PLAN,

FOR THE YEAR OF OUR LORD

1870;

Being Second after Bissextile or Leap Year,

And, after the Fourth of July, the 95th year of American Independence.

CALCULATED AND EDITED BY

SANFORD C. HILL, Esq., East Liverpool, O.

Calculated to Equal, Mean, or Clock Time, for the horizon and meridian of Pittsburgh, Lat. 40° 25½ N. and Long. 80° W. of Greenwich, or 3° W. of Washington City; and hence is adapted for use throughout a majority of the States, without any essential difference, comprising all the necessary elements of a complete Calendar and Family Almanac, arranged in the most plain and familiar manner; just such a work as every family should have and keep for frequent reference.

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Entered according to Act of Congress, in the year 1869, by HENRY MINER, in the Clerk's Office of the District Court for the Western District of Pennsylvania.

# HENRY MINER'S PITTSBURGH ALMANAC For 1870.

Common Notes for 1870.	Commencement of the Seasons.
Dominical Letter. B	D. H. M.
Golden Number (Lun. Cycle)9	Spring, March 20, 2 12 E.
Epact (Moon's ageJan.1st), 28	Summer, June 21, 10 36 M.
Solar Cycle, 3	Autumn, Sept. 23, 0 49 M.
	Winter, Dec. 21, 6 53 E.
Julian Period, 6583	,

# The Twelve Signs of the Zodiac.

No	RTHERN.		SOUTHERN.
	Aries,		Reins, & Libra, Balance.
Neck, 8			Loins, m Scorpio, Scorpion. Thighs, 1 Sagittarius, Bowman
Breast, oo			Knees, V Capricorn, Goat.
Heart, S.	Leo,	Lion.	Legs, a Aquarius, Waterman
Bowels, my	Virgo,	Virgin.	Feet, X Pisces, Fishes.

# Explanation of the Characters used in the Calender.

⊙ Sun.	3 Mars.	S. s. Seconds.
New Moon.	2 Jupiter.	m. morning.
D First Quarter.	h Saturn.	e. evening.
O Full Moon.	н Herschel.	inf. inferior.
C Last Quarter, or	d Conjunction.	sup. superior.
Moon in general,		sta. stationary.
→ Moon runs high.	& Opposition.	peri. perihelion.
	7★ Seven Stars.	aph. aphelion.
<ul><li>Ω Ascending Node.</li><li>Obscending Node.</li></ul>	° Deg. 'min. " sec.	per. perigee.
O Descending Node.	N. North. S. South.	apo. apogee.
Mercury.	D. d. Days.	dec. declination.
♀ Venus.	H. h. Hours.	lat. latitude.
⊕ The Earth.	M. m. Minutes.	gr. greatest.

## Movable Festivals in certain Churches in 1870.

Septuagesima Sunday,	Feb. 13	Low Sunday,	April 24
Shrove Sunday,	Feb. 27	Rogation Sunday,	May 22
Ash Wednesday.	Mar. 2	Ascension Day,	May 26
Midlent Sunday,	Mar. 27	Whit Sund'y, Pentec	ostJune 5
Palm Sunday,	Apr. 10	Trinity Sunday,	June 12
Good Friday,		Corpus Christi,	June 16
Easter Sunday,	Apr. 17	1st Sund. in Advent	t, Nov. 27

The year 5631 of the Jewish Era commences Sept. 26, 1870.

The year 1287 of the Mohammedan Era commences April 3, 1870.

Month of abstinence, observed by the Turks, begins Nov.

24, 1870.

EMBER DAYS — Mar. 9, 11, 12; June 8, 10, 11; Sept. 12, 28, 24; Dec. 14, 16, 17.

### ECLIPSES.

In the year 1870 there will be six Eclipses, four of the Sun, and two of the Moon.

First.—A total eclipse of the Moon, January 17, at 9h. 25m.

in the morning, therefore invisible at Pittsburgh.

Second.—A partial eclipse of the Sun, January 31, at 10h. 21m. in the morning. This eclipse is only visible in the solitary regions of the South Pole.

Third.—A partial eclipse of the Sun, June 28, at 6h. 13m. in the evening. Visible in the south-eastern part of Australia,

but to no other inhabited country.

Fourth.—A total eclipse of the Moon, July 12, invisible at Pittsburgh. The eclipse ends at 7h. 41m. in the evening, 27m. before the Moon rises.

Fifth.—A partial eclipse of the Sun, July 28, at 5h. 58m. in the morning. Visible only in the dismal, trackless waste

of the North Pole.

Sixth.—A total eclipse of the Sun, December 22, at 6h. 59m. in the morning, invisible in the United States. The central line of total darkness will traverse the Mediterranean Sea, hence, the eclipse will be visible throughout the greater part of Europe and Africa, where millions will stop to gaze and reflect upon so sublime a display of the wisdom of God.

Mercury (§) can be seen a little above the western horizon about an hour after sunset for three or four days before and after January 18, May 11, and September 18; also a little above the eastern horizon about an hour before sunrise, for three or four days before and after February 28, June 28, and October 19.

VENUS (Q) will be our Evening Star until the 23d day of February, then Morning Star until the 8th day of December; again an Evening Star.

THE IMPERISHABLE.—Our own intellectual, spiritual selfhood or personality never dies. It is only the body-this phenomenal vestment-which has its cycle of birth, growth and death. You all naturally tremble, I know, to think that the cold, icy fingers of death will one day feel after the warm. palpitating chords of your heart. But these sober autumn days bid you cherish no fears of irreparable disaster then. an opulence of beauty, fragrance and blossoms nature is getting ready for exhibition next spring, down there at the root of every tree and spear of grass. Learn from this that you are planted here in God's probational acre, and that death is not the finis, the end, of man. The soul does not go into liquida-tion at the summons of that gloomy sheriff. The sexton's shovel cannot cover up, in six feet of earth, a spirit capacious enough to hold the vast ideas of God, eternity and immortality. Every bud is the calyx of a future tree, and every death-bed cradles an immortal spirit.

### PREFACE.

AGAIN we would remind our readers, that the column of "Sun South" in the calendar pages is indispensable to all those who are careful to keep their clocks right. As we said before, the sun is south only four days in the year at 12 o'clock; therefore when its shadow strikes an accurate noon-mark, the clock must be set as many minutes and seconds before and after 12 as the Almanac shows on that day. This is the only ready way of keeping correct time. This column made its first appearance in our Almanac, and is reliable to the nearest second of time.

A correct noon-mark can be made by the rules we have

given in previous numbers.

The entrance upon a new year is fitted to lead us all to solemn reflection, and to awaken in our minds many serious thoughts. We look back upon the cycles and events of the year 1869, as things that are gone—gone forever. We reflect upon the millions of our fellow beings who during that period have been cut down and borne away to the retributions of eternity. Dearest friends have been separated forever; and when we enter upon another of these grand way-marks in time, we expect before its circle is completed, that death will in like manner make equally fatal ravages upon the human family.

Time is ever passing, never again to return! Its hours are more precious than gold. In its flight God's purposes are achieved, and man's destiny fixed. Its principal value is in its

relation to eternity.

That man is the wisest who makes the best use of time, by living the most conformed to the word of God. He only lives well who lives so as to secure life's great end. O that the Church and the men of the world would set out upon the year 1870 with such an object in view, how fast God's purposes would seem to ripen, what a moral revolution would soon take place, and how general would become the inquiry, "What shall I do to be saved?" How many of the hundred thousand regular readers of our annual will this year come and travel with us in the "land of Beulah?" How many? Nothing so important.

SANFORD C. HILL.

A CELEBRATED writer calls God "The Ever Near." "The Ever Near" is his true title. He is not a God afar off, but a God nigh at hand; nigh at hand to discern; nigh at hand to succor; nigh at hand to deliver; nigh at hand to continue our existence. Each beating pulse beats because God helps it to beat. We are hanging every moment upon him. Were he to go away we should instantly lapse into nothingness. Let us learn to become conscious of the nearness of God.

30

4

Ir is a sweet, a joyful thing, to be sharer with Christ in anything. All enjoyments where he is not are bitter to a soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures; his "reproach" more glorious than their honors, and more rich than treasures, as Moses accounted them.

The highest attainment of reason is to know that there are an infinite number of things beyond its reach. And it must be extremely feeble if it does not go so far. A man ought to know when to doubt, when to be certain, and when to submit. He who cannot do this does not understand the real strength of reason. Men violate these three principles either by being certain of every thing as demonstrative, for want of being acquainted with the nature of demonstration, or by doubting of every thing for want of knowing when to submit, or by submitting in every thing for want of knowing when they ought to judge.

That Time will Come.—That time is coming. That month, that day, that hour, that moment, is coming on apace, and draws nearer and nearer with every rising and with every setting sun. What time? do you ask, reader. It is the time most solemn, most important, and full of surpassing interest to you, reader, of any moment of your existence. It is the time when you will die. That hour, that moment, will stamp on your destiny the seal of eternity. What a time that will be to each individual! How near and full of interest! And yet how little the gay and pleasure-loving people think of that coming hour! Could they lift life's spy-glass and look away into the coming future, and see that messenger on the pale horse approaching with every passing hour, how different would be the conduct of many from what it is now! Yet that hour, that moment, is coming. The time to die will come.

Religious Parents.—There is no earthly blessing to be compared with that of religious training. You may be poor. You may have to struggle hard in order to procure the necessities of life. You may have had but little opportunity of acquiring the learning of the schools. You may be debarred from the circles of the refined and erudite. But having had parents who claimed for you the rite of Christian baptism, and instructed you in the truths of the gospel, and set you an example of humble piety, and used the requisite means for the purpose of crushing your tendencies to sin and establishing you in habits of holess—your privilege is incomparably greater than that of those who have been born with a title to the largest estate or the most exalted throne.

6 JANUARY, First Month,	9	1 T	2000		
LUNATIONS. D. H. M.	, 0	,1 1	Jays.		
New Moon, 1 6 45 E have but or					
Tiret Quanton Q 2 42 p prepared i	t	must	stand	for	ever
OFull Moon, 17 9 35M another pa	ay'	s acti	ons, as	they	z add
Tagt Ononton 24 5 2 volume, be	su	ch as	that w	e sha	ıll b€
New Moon, 31 10 21m to read it.	nav	re an	assemt	lea v	voric
W   M	1		1 0	1	
D Chronological Record.	L.	0	0	,0	
			sets.	1	, 0.
Sa 1 1st Daily in Boston, 1798.	7		4 44		
B 2 Andrew Ure died, 1857.	7	24			54
Mo 3 Variable winds and clouded			4 46	1	48
Tu 4 Steam boat collision, 1869. skies			4 47	1	42
W 5 D. Kirkpatrick, D. D., d. 1869.	7		4 48		35
Th 6 Charles Elliott, D. D., d. 1869.	7		4 49		28
Fri 7 carry showers of snow in			4 50		20
Sa 8 Hon. J. Minor Botts d. 1869.	7	24			12
<b>B</b> 9 Bishop J. H. Hopkins d. 1868.		24			4
Mo 10 Dr. Lyman Beecher d. 1863.	7	23			55
Tu 11 many places. N. W. winds					46
W 12 John Gray, D. D., d. 1868.	7	23			36
Th 13 Ch. Jus. Chase b. 1808. arise,		23	-		26
Fri 14 Geo. Berkeley d. 1753. ensued	7	22			15
Sa 15 by a few dreary days. Sets	١.	22			4
<b>B</b> 16 Pantheon in London bt. 1792.	7	21	- 1		<b>5</b> 3
Mo 17 Dr. Franklin b. 1706. in to		21	-		41
Tu 18 Daniel Webster b. 1782. snow,	7	20			29
W [19] and soon becomes very cold.	7	20			16
Th 20 Australia col., 1788. Seems to	7	19		20	3
Fri 21 John C. Fremont b. 1813.	7	19	5 5	19	50
Sa 22 Sir Francis Bacon b. 1561.	7	18	5  6	19	36
<b>B</b> 23 moderate for more snow or	7	17	5  7	19	22
Mo 24 Kossuth in Pittsburgh, 1852.	7	17	5  9	19	8
Tu 25 Robert Burns b. 1759. rain.	7	16		_	53
TW 26 Rev. Wm. J. Alexander d. '69.	7	15	5 11	18	38
Th 27 Clouds break away with hard	7	14	5 12	18	22

Fri 28 Wm. H. Prescott, d. '59. freez-7 145 13 18 7 Sa 29 Rev. Dr. E. Nott d. 1866. ing. 7 13 5 15 17 51 B 30 Kansas admitted, 1861. Expect 7 12 5 16 17 34 Mo 31 snow, more or less. 7 11 5 17 17 17 The Christian has a foothold outside and above the world, a place of security and rest, where he may find refuge in this life when the waves of trouble surge high; and which shall endure when the world itself shall pass away.

		•••	•••	J	AN	UAR	Y, 187	70.		•••	•••	7	
ğ	d	5	$\overline{\mathbb{C}}$	2	6	46E	1		C1	-inti		not in the	
8	d	5	$\mathbb{C}$	3	0	59м						ds, but in	
♀ 24	(		$\mathbb{C}$	5	11	17M		easant roundings of their					
	d		$\mathbb{C}$	11	8	$22 \mathrm{M}$		we shall find good men of					
角	d		$\mathbb{C}$	16	8	14 E			, al	ike	in s	pirit and	
þ	d	5	C	27	-8	41 E	practice						
M		sou	th.	A Amou		cal Phen	omone.	1	$\mathbb{C}$		Σ.	. (	
D		Μ.	S.	Astroi	шония	car Phen	ошеца.	SE	ets.		ıth.		
	$12^{-}$	3	57	Day b				۶	ets.	-	48	knees	
2		4	26	8 sou	ıth,	$1.11\epsilon$	. ⊌	5	38	eve		ぴ	
3		4	54	9 sou	ıth,	3 10e		6	40		38	legs	
4		5			<b>∦</b> 01	n mer.	6 14e.	7	41	2	29	m	
5		5	48	24 sta	.—	Q in	$\Omega$ .	8	42	1 -	16	feet	
6		6	14			26e.		9	42	4	1	X	
7	12	6					8 30e.	10	41	4	44	Ж	
8	12	7	6	24 sou	th,	7 23e.		11	39	5	26	head	
9	12	7	31					mo	rn.	6	7	φ	
10	12	7	55	#86				0	36	6	49	neck	
11	12	8	19	Arieti	s S.	6 356	Э.	1	33	7	32	8	
12	12	8	42	Twilig	ht	ends, (	3 28e.	2	31	8	18	8	
13 1	12	9	5					3	30	9	6	arms	
141	12	9	26	Day b	real	s, 5 4	5m.	4	29	9	58	п	
15 1	12	9	48	Sirius	S.	10.58	e.	5	29	10	52	breast	
161	12	10	8	Q at g	gr. ł	rilliar	icy. $\cap$	6	27	11	48	<u>55</u>	
171	12	10	28					ris	es.	mo	rn.	heart	
181	12	10	47	ğgr.	<b>Ē</b> . e	l. 8 gr	r. S. la.	6	25	0	45	R	
191	12	11	5	ğin g				7	34	1	42	bowels	
201	12	11	23	Anilai		. 9 30	e.	8	45	2	37	my	
21 1	12	11		C in				9	55	3	30	reins	
22 1		11		h sout				11	5	4	21	-≏-	
23 1	12	12		5 sout				mo	rn.	5	12	loins	
241	12	12		ğ in p			sta.	0	16	6	3	m	
25 1	12	12	39	Twilig	ht e	ends. e	3 44e.	1	24	6	55	m.	
261		$\overline{12}$		y sou				2	34	7	48	thighs	
27 1		13		Rigel				ક	40	8	43	1	
28 1		13		¥ 6 8				4	44	9	38	knees	
291	12	13		Minta			9e. ⊌	<b>5</b>	41	10	33	vs	
30 1	12	13		Day's				6	32	11	27	legs	
31 1		13					. Q sta.	se	ts.	eve	19	m	
TR	UTH	AND	Fict	ION.—Tr	uth i	s might	and will	pre	vail.	Fic	tion.	however	
vene	rabl	e a	garb	it assur	nes,	or what	ever an i ty superic	nflu	ence	it ex	kerci	ses for a	
disar	, mu ppoir	st 111 1tme	nany nt a	nd corru	ption	re mign	cy superio	, di	10 11	o iall		.noes are	
_		-						_					

LUNATIONS. D. н. м. WHAT is more beautiful, more D First Quarter, 8 0 59E lovely than truth developed, por-O Full Moon, 15 10 7E trayed, held up, declared fearlessly. C Last Quarter, 22 unmixed with error, proclaimed 1 26E No New Moon this month. bol lly, regardless of consequences?  $\overline{W \mid M}$ 0 Chronological Record. D D rises. sets. dec S. Tu 1 Scotch Quarter Day. Expect 7 10 5 18° W 2|Fools, Ground hog & Co. sharp|7 9|520 16 43 Th 3 Horace Greeley b. 1811. frosts 7 21|1625 Fri 4 and bleak winds. Clear and 7 7 5 22 16 Sa6|55 J. Witherspoon, D. D, b. 1722, 7 23|15B 6 Rev. Edw. Cooper died, 1833.7 5 5 24 15 Mo 7 Charles Dickens b. 1812. 4 5 26 15 Tu 35 shines with a frosty air. 7 27 14 53 W 9 Robt. H. Wallace D. D., d. '68 7 25 28 14 34 Th 10 Queen Vic. mar. 1840. Grows 7 29 14 15 0|5Fri 11 Arctic expedition sailed, 1850. 6 59 5 30 13 55 Sa |12| mild but very blustering 6 585 32|13B 13 Sir Wm. Blackstone d. 1780. 6 57 5 Mol14 St. Valentine d. 271. Weather 6 55 5 34 12 Tu 15 Wm. James, D. D., d. '68. be- 6 54 5 35 12 34

W 16 comes quite cold. Southerly 6 535 3612 13
Th 17 Peace with Gt. Brit. 15. winds 6 515 3811 52
Fri 18 Hon. Wm. Wirt d., 1835. bring 6 505 3911 31
Sa 19 Harriet Newell sailed, 1812. 6 495 4011 10

B 20 rain, if northerly, showers of 6 475 4110 48

Mo 21 Rev. Robt. Hall d 1831. snow. 6 46 5 42 10 26 Tu 22 Washington b. 1732. Sets in 6 45 5 43 10 5

W 23 James Linn, D. D., d. 1868. to 6 43 5 45 9 43 Th 24 rain and sleet, with peeps of 6 42 5 46 9 21 Fri 25 Galileo choked by the Pope, 6 40 5 47 8 58

Sa 26 Victor Hugo b. 1802. [1616.6 395 48 8 3 **B** 27 Sir John Arbuthnot d. 1735. 6 375 49 8 1:

| B | 27 | Sir John Arbuthnot d. 1735. | 6 | 37 | 5 | 49 | 8 | 13 | Mo| 28 | sunshine, but a frosty air. | 6 | 36 | 5 | 50 | 7 | 5 |

JUST AND TRUE.—Once in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. He replied promptly and emphatically, "No, Sir," and added, "I would be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him he could be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."

FEBRUARY, 1870. 9												
8		3	C	1	3	25м						
φ	(	3	C	<b>2</b>	3	36 E	A MAN	is a	lway	s ha	ppy	when he
24	6		Č	7	8	23 E	happy ir	ı fee	ling	that	he	ing right, has done
Ħ		5	C	13	4	30m	right, an	d ha	ppy hea	in th	e ap	proval of ile. Im-
þ	ć		Č	24	6	16 <sub>M</sub>	peuitent	frier	nd! y	ou h	ave	never felt
þ	d	5	C	27	5	23 в	this.					
M	0	sou	th.					(		(	[.]	(
D	H.	М.	s.	Astronomical Phenomen			omena.	se	ts.	sou	1	signs.
- 1	$\overline{12}$	13	53	2400	), (	) 13m		6	28	1	-8	feet
	12	14	1	ğ inf.				7	30	1	55	X
	12	14	7	ğ gr.				8	29	2	39	X
4	12	14	13	Day bi	eal	ks, 5 4		9	27	3	21	head
	12	14	18	Rigel	S. 8	8 <b>4e</b> .		10	34	4	$^{2}$	φ
	12	14	22	C in a	po	gee, 3	$54 \mathrm{m}$ .	11	22	4	44	neck
	12	14	25	Q in p	eri	h. 11	35e.	mo	rn.	5	26	8
	12	14	27	Twilig	$_{ m ht}$	ends,	6 58e.	0	18	6	10	8
	12	14	29	& sout	h,	0 42e.		1	16	6	56	arms
10	12	14	29	Capell	a S	. 7 45	je.	2	14	7	45	п
11	12	14	29	8 in p	eri	h. 10	4m.	3	13	8	37	breast
12	1	14	29	24 sout	h,	5 14e	. A	4	11	9	32	20
13	12	14		Anilar				5	6	10	29	20
14	12	14	25	≱ sta.	7 1	19e.		5	56	11	26	heart
15	12	14	21	Day b	rea	ks, 5	23m.	ris	es.	mo	rn	R
16	12	14		Sirius				6	26	0	23	bowels
17	12	14	13	C in 1	eri	igee, 1	1 6e.	7	38	1	19	m
	12	14	8	2 6 8	, :	$348 \mathrm{m}$		8	52	2	12	reins
	12	14	2	ի sout	h,	749n	ı.	10	4	3	6	
20	1	13	55	Twilig	ht	ends,	7 11e.	11	15	3	58	loins
21	_	13	48	24 sou	th,	4 43	4.	mo	rn.	4	51	m
22	1	13		Phaet.				0	27	5	45	thighs
23	12	13	32	Q inf.	ó	$\bigcirc$ , 10	5m.	1	34	6	39	1
24		13	23	Castor	S.	9 8e.		2	38	7	34	knees
25	12	13	14	Day b	ea	ks, 5	10m.⊌	3	37	8	29	ぴ
26		13	3	ğ in	გ,	9 25e	<b>.</b>	4	29	9	22	legs
27		12		Day's				5		10	14	m
28	12	12	42	5 9 (	[	-	W. el.	5	53	11	3	<i>‱</i>

Cherished Memory.—The world has done homage to revelation. What names are dearer at the hearthstone of cottage and palace than those of the patriarchs, bards and prophets of the Bible? What scenes like those of Moriah, Olivet and Calvary? What mountains like Lebanon? What city like Jorusalem? Who lingers not on Pisgah—and along the river of Canaan? Who knows not of Gethsemane and the Cross? Who weeps not with Mary at the tomb of the resurrection.

MARCH, Third Month, 31 Days. 10 LUNATIONS. D. н. A SOUL conversant with virtue re-New Moon, 3 20 m sembles a pure stream from a per-D First Quarter 10 51 m petual fountain; it is clear and gen-OFull Moon, 17 32<sub>M</sub> tle, and sweet and communicative: C Last Quarter 23 11 18 E it enriches as it runs, and is harm-New Moon, 31 less and innocent. 38 E  $W \mid M$  $\odot$  $\odot$ Chronological Record. D D rises, sets, dec S. Tu 1 Sam'l. B. Howe, D. D., d. 1868. 34|551 W 2 Rev. John Wesley d. 1791. 335 53 Th 3 Iowa admitted, 1845. 31|5Begins 6 Fri 30|5with a few fine days and 6 19 Sa5 Bish. Alex. Campbell d. 1866. 285 56  ${f B}$ 6 Sir C. Napier b. 1786. frosty 6 265 33 Mo 7 Brit. Bible So. formed, 1804. 25|558 9 Tu 8 Hugh Wilson, D. D, d. 1868.6 23|559 46 W 22|622 nights. Clouds condense for 6 Th 10 Benjamin West d 1820. 20|61 59 Fri 11 Mrs. Hannah Cowley d 1809. 6 35 196 Sa12 176 4 rain. Frosty mornings and 6 12 **B** [13] Planet (異) discov. 1781. fine 6 5 15|648 Mo 14 Victor Emanuel b. 1820 24 plea-6 14 6 6 Tu 15 Maine admit'd, 1820, sant days. 6 126 1 16 Prepares for rain, and in 6 10|61 37 Th |17|St. Patrick d. 460. many 6 96 9 1 18 Fri 18 Reb. Congress died out, 1865.6 7|6100 50 19 John H. Tooke d. '12. places 6 11 5626 0  $\mathbf{B}$ 20gusts.Clears up serene and 6 46 12 dec N. Mo|21|Geo. Shepard, D. D., d. 1868. 26 13 0 21 Tu |22|Joel H. Linsley, D. D., d. 1868. 6 1|614 0 W 23 La Place b. 1749. pleasant, but 5 59615 1 9 soon begins to rain. 57|632Shines 5 16 Fri 25 1st Charity School, 1688. 56617 1 56 Sa 26 Nathaniel Bowditch b. 1773. 5 546 18 19 **B** |27|Judge Tod died, 1830. 5261943

SATURDAY EVENING.—Every Saturday evening has to my ear a gentle knell. The week tolls itself away, and I can almost hear the sound dying away, as if days had slipped their cables, and were drifting down the stream, but beating faint measures as they recede!

51 6 20

49 6 21

47 6 22

6

30

53

but sudden showers follow. 5

Tu |29|R. B. C. Howell, D. D., d. '68.|5

W 30 Dr. Wm. Hunter d. 1783.

Th 31 John C. Calhoun d. 1850.

Mo 28

							<del></del>						
8	6	_	C	2	5		Pour di	d n-	+ ~i	. D	th c	quantity	
24	d		C	7	11	55M	of corn a					quantity er glean-	
Ĥ	d		$\mathbb{C}$	12	1	11 E						ty which	
þ	d	_	$\mathbb{C}$	23	2	24 E	so reliev						
φ	(		$\mathbb{C}$	28	4	40M	still cont	inue	thei	rind	lustr	y.	
ğ		5	C	30	0	46 E	!						
M	0	sout	h.	A - 4-	n o=- *	aal Di	acmer:	C		C		. ℂ	
D	н.	M.	s.			cal Pher		rise		sou		signs.	
1	12	12	30	çgr.	Ñ.	lat. 11	1 42e.	6			50	feet	
2	12	12				ks, 5		set		eve		, <b>Χ</b> ,	
3	12	12	5	Sirius	S.	7 54e	.	7	18	1	17	head	
4	12	11	<b>5</b> 2	Short	est	twilig	ht.	8	15	1	59	op	
5	12	11				gee, 8		9	13	2	40	v.	
6	12	11					h. 35m.	10	10	3	22	neck	
7	12	11				10 51		11	7	4	5	8	
8	12	10				8 216		$\mathbf{m}_0$	rn.	4	49	arms	
	12	10	39	ğ in	aph	., 1 38	Sm.	0	3	5	36	П	
10	12	10	24	& g	φ,	548n	1.	1	1	6	26	П	
	12	10	8	24 so	uth,	3 446	e.	1	<b>5</b> 9	7	18	breast	
12	12	9	51	8 6	⊙, <sup>′</sup>	0 52e	. ค	2	53	8	13	95	
	12	9				. 8 13		3	44	9	9	heart	
	12	9		Q sta				4	31	10	5	R	
	12	9				ks, 4	41m.	5	14	11	1	bowels	
	12	8	43	Twili	ght	ends.	7 39e.	5	53	11	57	m	
_	12	8	26	b 801	ith.	6 13r	n.	ris	es.	me	rn.	reins	
	12	8	-8	b □	O	— ( ii	n. n peri.	7	42	0	51		
	12	7				S. 9		8	58	1	46	loins	
	12	7				$\varphi$ , 2		10	12		41	m	
	12	7		Sprin				11	23	3	36	thighs	
	12	6				, 3 9e.		mo	rn.	4	32	1	
	12	6				S. 9 5		0	32		29		
	12	6					26m.⊌	1	34		24	1	
	12	_				a S. 11		2	28	1	19		
_	12	_				12m.		3	14	1 -	11	1 .	
	712					S. 9 5		3	54	1	1	1	
	$\frac{12}{312}$						7 52e.	4	$\frac{34}{29}$	-	48		
-	$\frac{12}{912}$	_					noon.	5	0	1	33	1	
	$\frac{12}{12}$					brilli:		5	29		16		
	1   12	_					. 3h. 13	_	ets.	11	57	I .	
										ı.		,	
317	hluo	not h	a lat	ore enem	σh fα	r a comi	suffice to mon title d	eed:	and	l vet	that	Psaim, II	
it	expi	resses	our	experie	nce, i	s worth	infinitely	more	thar	n is c	onve	eyed or se-	
CI	nea	by all	пре	registri	es ui	ueeus u	nder the su	***	•		-	****	

MARCH, 1870.

11

12		APRIL, Fourth Month, 30	)	Day	ys.		•••	•••				
LUNATIONS. D. H. M.  ) First Quarter, 8 11 5 E  () Full Moon, 15 5 6 E  () Last Quarter, 22 11 5 M  • New Moon, 30 1 17 E    THE SABBATH.—It was a saying of Sir Robert Peel, "I never knew a man to escape failures in either body or mind, who worked seven days in a week." "Remember the Sabbath day."												
		Moon, 30 1 17 E   Sabbath day	."									
W	M D	Chronological Record.		⊙ ses.		⊙ ets.	dec					
$\overline{\mathbf{Fri}}$	1	Fools try to be witty. Beautiful	$\overline{5}$	44	6	24	0					
Sa	2	Sir Richard Philips d. 1840.	5	42	6	25	5	2				
B	3	shining weather. Showers in	<b>5</b>	41		27	5	25				
Mo		Wm. Smith, D. D., d. 1868.	<b>5</b>	39		28	5	<b>4</b> 8				
Tu		Her. M. Johnson, D. D., d. '68.		38		29	6	11				
W	6	Malta Observatory bur'd, 1789.		36		30	6	34				
Th	7	20011 21 01 13 and all all all all all all all all all al	5	34		31	6	56				
Fri	- 1	many places. A few frosty	5	33		32	7	19				
Sa	. 9	Brig "Billow" lost, 1831.	5	31		33	7	41				
B	10	1st No. Greeley's Tribune, '41.	5	30		34	8	4				
Mo			5	28		35	8	25				
Tu	12	R. W. Cushman, D. D., d. 1868.	5	26	6	36	8	47				
W	13	Gr. Snow storm, 1841. Sudden	5	25		37	9	9				
Th	14	Hy. L. Baugher, D. D., d. '68.	5	23	6	38		31				
Fri	15	Rev. Justin Edwards b. 1787.	5	22	6	39	9	52				
	16	practice in the practice	5	20	6	<b>4</b> 0	10	14				
		Dr. Franklin d. 1790.	5	19	6	41	10	35				
$M_0$	18	Robt. Dilworth, D. D., d. 1868.	5	17	6	42	10	56				
Tu	19	Cicero S. Hawks, D. D., d. '68.	5	16	6	43	11	16				
W	20	Shines but threatens thunder		14	6	44	11	37				
$\operatorname{Th}$	21	Founding of Rome, B. c. 753.	5	13	6	45	11	57				
$\mathbf{Fr}$	22	Wm. Shakspeare d. 1616. gusts	5	11	6	46	12	18				
Sa	23	Francis Waters, D. D., d. 1868.	5	10	6		12	38				
B	24	Serene mild and balmy. Gusts	5	9	6			57				
		Hy. M. Mason, D. D., d. '68. of		7	6	49	13	17				
Tu	26	Ferd. Magellan d. 1521. wind	5	6	6	50	13	36				
117	27	Qt. "Quiting" ann 1005 and	ڃا	1	C		19	50				

W 27 Str. "Sultina" exp., 1865. and 5 46 51 13 56
Th 28 rain. Fine days for farmers. 5 3 6 52 14 14
Fri 29 Hon. Rufus King d. 1827. 5 2 6 53 14 33
Sa 30 Sudden but light showers 5 0 6 54 14 52

Our Accounts for Eternity.—Remember that your accounts are coming upon you with wings as fast as time posteth Remember what peace with God in Christ, and the presence of the Son of God, will be to you when eternity shall put time to the door, and ye shall take good night of time, and this little shepherd's tent of clay, this inn of a borrowed earth.

24	ઠ	$\mathbb{C}$	4	5	28м
Ħ	6	C	8	9	11 E
12	6	$\mathbb{C}$	19	10	21 E
Q	6	C	26	4	34м
8	6	C	29	10	50 M
Ř	6		ot in	thi	s mo.

"I NEVER complained of my condition," said the Persian poet, Sardition," but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot."

Ř		3	$\mathbb{C}$	not in this mo.					
M	0	sout	h.		0		0		C
D	н.	Μ.	s.	Astronomical Phenomena.	set	ts.	sou	th.	signs
1	12	3	52	Day breaks, 4 12m.	7		eve	39	head
	12	3	34	C in apogee, 4 12m.	8	3		20	neck
	12	3	16	Q south, 9 27m.	9	0	2	2	8
	12	<b>2</b>	58	Regulus S. 9 9e.	9	57		46	arms
	12	2	41	Sun due east, 6 29m.		54		32	П
	12	2	23	Phad S. 10 48e.	11	51		20	п
	12	2	6	р sta.— ₩ □ ⊙.	mo		5	11	breast
	12	1	49	8 south, 11 41m. ♠	1 -	47	-	3	
	12	1	32	24 south, 2 13e.	1	38		57	
	12	1	16	Twilight ends, 8 9e.	2	25		51	R
	12	0		Alphard S. 8 3e.	3	8		45	
	12		43	Day breaks, 3 50m.		47			bowels
	12	0		y sup. 6 ⊙, 9 52m.			10		mg
	12	0	12	h south, 4 24m.			11	28	reins
	11	<b>59</b>	57	C in perigee, 5 6e.	4	es.		rn.	1
	11	<b>59</b>	43	Algieba S. 8 35e.	7	47		24	
	11	59		ğin Q, 11 27m.	9	3	1	20	
	11	<b>5</b> 9	14	Denebola S. 9 56e.	10	15	1	18	1 0
	11	<b>5</b> 9	1	Twilight ends, 8 22e.	11	23	i .	16	· •
	11	<b>5</b> 8	48	9 south, 9 9m.		rn.		15	
	11	58	35	24 south, 1 37e. ⊌	0	23	1 -	12	
	11		23	ÿ in perih., 1 17m.	1	14		7	
	11			Sun due east, 7 1m.	1	55		<b>5</b> 8	
		58		Regulus S. 7 51e.	2	32		46	
		57		Day breaks, 3 26m.	3	4	1	32	
	11			Phad S. 9 30e.	3		1	15	
	11			9 in 8, 1 12m.	3	<b>5</b> 9	1	57	
	11		20	5 south, 11 19m.	4		10	38	
	11	-	12	☑ in apogee, 6 6m.			11		1
30	11	57	ć	Day's incr. 4h. 37m.	se	ets.	eve	e. 1	8

THE LIFE WITHIN.—Our earthly lives may waste, and wear like the dropping sand; but the inner life can never waste nor wear. Time writes no wrinkles upon its brow. It is no fleeting shadow, no wasting dream. It must remain unimpaired till it reaches that beautiful laud where angels dwell and rejoice forever in the presence of God.

		mini, Firen month, 51										
L	LUNATIONS. D. H. M. WHAT is time worth?" asks Dr.											
DI	D First Quarter, 8 10 17m beds, they can tell." Yes, "they Can tell." Millions of money for can tell." Millions of money for											
OF	lull	Moon, 15 0 43m can tell."	"Millions of money for time," was the exclama-									
(1	ast	Onarter.22 0 49M   tion of Eli	izabeth, England's vain									
		Moon, 30 4 37 m and ambiti		Que	en, as s	she la	ay on					
	M		1	_		1 /						
D	D			0	0		$\mathcal{O}_{\mathbf{N}}$					
					sets.		; IN.					
B	1		4	59	6 55		22					
M	2		1 -	<b>5</b> 8		15	28					
T u	3	Israel W. Putman, D. D., d. '68	4	57	6 57	15	46					
W		C. F. E. Stohlman d. '68. (3)				16	3					
Th	5		4	54	6 59	16	20					
Fri	6	Ohio Constitu'l Conven. 1850.	4	53	7 0	16	37					
Sa		Tornado at Natchez, 1840.	4	52	7 1	16	54					
B	8	Amer. Bible So. formed, 1816.	4	51	7 2	17	10					
Mo	9	weather. Gusts of wind and	4	<b>5</b> 0	7 3	17	26					
		The Bank panic, 1837. rain.				17	42					
		Amer. Tract So. formed, 1825.				17	57					
		1st marriage at Plym'th, 1621.				18	12					
Fri			4	45	7 7	18	27					
		1st vaccination, 1796. breezes.	4	44	7 8	18	42					
R	15	John N. Brown, D. D., d. '68.	4	43	7 9	18	56					
Mo	16	Ship "Poland" burned, 1840.	4	42		19	10					
Tu	17	Thunder and rain far and	4	42	7 11	19	$\overline{24}$					
w	18	Juries instituted, 970. wide.	4	41	7 12	19	$\overline{37}$					
				40		19	50					
		George Junkin, D. D., d. 1868.	1-		•	20	$\tilde{2}$					
		Shines out sultry. Wind and				20	15					
		Martha Washington d. 1802.	1	37	7 16	20	27					
Ma	22	First Namanana 1692 wanan				20	38					
/D	20	First Newspaper, 1622. vapor Amer. Sun. S. U. formed, 1824.	1	26	7 10	$\frac{20}{20}$	49					
						$\frac{20}{21}$	0					
771	20	bring showers with thunder.	4	25	7 10		11					
Th	26	Park Theatre, N. Y., b'd, 1820.	4	20	7 90	21						
		Deacon Levi Farwell d. 1844.				21	21					
		Noah Webster, LL. D., d. 1843				21	31					
R	29	Clear, serene and pleasant.	4	33	7 22		40					
Mo	30	Origin Liter'y Journals, 1665.	4	32	7 22		49					
Tu	31	Dr. Thos. Chalmers d. 1847.	4	32	7 23	21	58					

The grave buries every error, covers every defect, extinguishes every resentment. Who can look down on the grave of an enemy, and not feel a compunctious throb that he should have warred with the poor handful of earth that lies mouldering before him? The best thing a man can take with him to the grave is character.

		4	**		_					***				
							1870.					15		
24		3	$\mathbb{C}$	2	0	11 M								
Ř	(	3	$\mathbb{C}$	2	3	.7 M	autumna	ing i il da	n ti	ie co	ounti	ry on an onversing		
角	(	3	$\mathbb{C}$	6	4	33м	with a fi	riend	who	m w	e are	about to		
þ	(	3	$\mathbb{C}$	17	6	21 m	near. E	very	falli	ing l	eaf is	like the		
P 9 €		3	$\mathbb{C}$	26	0	12 <sub>M</sub>		rds of those who will soon ous no more.						
		3	$\mathbb{C}$	28	1	29 E								
M		sou	th.	Astron		al Phen	omana	(	7	(	[ ]	C		
	н.	Μ.	S.					se	ts.	sou	th.	signs.		
1	11	56	56	¥ 6 2	!, :	3 23 m		7	52	eve	45	neck		
2	11	56	49	ğgr. l	Ν.	lat., 8	48m.	8	50		30	arms		
	11	56	42	Day br	eal	ks, 3 I	12m.	9	47	2	17	П		
	11	56					0 58e.	10	43	3	7	breast		
	11	56		Regult				11	35	3	58	25		
	11	56		Sun du				mo	rn.	4	51	heart		
	11	56	22	$\Lambda$ lgieb	a S	5. 7 12	2e.	0	24	5	44	R		
	11	56	18	Twilig	ht	ends,	8 50e.	1	6		37	R		
	11	56	14	Sun du	25m.	1	46			bowels				
	11	56		Deneb		$\frac{2}{2}$	22	8	21	m				
	11	56	10	≱gr. E. elon , 4 10m.					55	9	13	reins		
	11	56		24 sout				3		10	7	-2-		
	11	56		Phad.				4	1	11	$^{2}$	loins		
	11	56		C in p				4	37	11	<b>5</b> 9	m		
	11	56	7	& sout	h, ]	11  1m	١.		es.			thighs		
	11	56		Day br				9	3	0	58	1		
	11	56		9 sout				10	9	1	58	knees		
	11	56		Spica S				11	6	2	58	ぴ		
	11	56		Twilig				11	53	3	56	legs		
	11	56		Sun di					rn.	4	<b>5</b> 0	m		
	11	56		h sout				0	33	5	41	feet		
	11	56		Arctur			10e.	1	8	6	29	X		
	11	56		攻 sta.				1	38	7	13	Ж		
	11	56	33	4 વ ⊙	9	5e.		2	5	7	56	head		
	11	56	39	ğ in 8	3,	8 41e	•	2	29	1	37	op		
	11	56	45	C in a	po	gee, 2	48e.	2	55	9	18	neck		
	11	56	52	Day br	eal	cs, 2 2	24m.	3	19	9	<b>5</b> 9	8		
	11	56		Day's			30m.	3	47	10	42	8		
	11	57	7	24 6 C	, 7	42e.		4		11	27	arms		
30	11	57	15	ठं ८ ८	, 7	7 17e.		se	ts.	eve	14	П		

HUMAN happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of Christian faith and in the sanctions of the Christian religion.

4 breast

31 11 57 23 Q in aph. 5 6m.

JUNE, Sixth Month	, 30 Days.
rst Quarter, 6 5 56 E every heath ing the st Quarter, 20 4 14 E in his value	ery babe in its mother's arms, peasant in his cottage, every lenidolator, every savage roam-brough the woods, has lodged bosom that which is of more than worlds upon worlds—an immortal soul.
M D Chronological Record.	rises. sets. dec N.
1 J. F. Oberlin d. 1826. Thu 2 Rev. Eb. Erskine d. 1754.	gusts 4 31 7 25 22 14
3 Geo. R. Noyes, D. D., d. 18 4 cool the air. Clear 5 Destructive frost, 1859. see	and 4 30 7 26 22 28
6 Patrick Henry died, 1799. 7 Tornado at St. Petersburg,	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
8 Thunder and rain produ 9 Stmr. "Rob Roy" explo. 1 10 Dutch land at N. Y., 1667.	uce a 4 29 7 29 22 53 836. 4 29 7 29 22 58
11 Roger Bacon d. 1294. botal atmosphere. Becomes s	almy   4   29   7   30   23   7

16 LUNATI ກ First (  $\bigcap$  Full N σ Last Q New N WIM D D  $\widetilde{\mathbf{w}}$ 

Th

Fri 3 G

Sa 4 R

Mol

Tu 7 To

W Th 9St Fri 10 D

Sa 11 R **B** 12 Mo 13 Winfield Scott b. 1786. until 4 29 7 31|2331 23 Tu 14 Amer. Flag planned, 1777. a | 428|7 17 W 15 Arkansas admit., 1836. thunder 4 28 7 32|2320 4Th 16 J. T. Worthington, D. D., d.'68 4 28 7 32|23gust cools the air. Shines 4 297 33 23 Fril17

22 24 Sa 18 Otaheite discov., 1765. pleasant 4 29 7 33|2325 **B** 19 Gen. Council of Nice. 325. but 4 29 7 33 23 26 Mo|20 Gusts 4 29 7 33 23 27 soon sets in to rain. Tu 21 Dan'l T. Grinnell, D. D., d. '68 4 29 7 34|23W 22 Catharine Phillips d. 1664. in 4 29 7 34|23th 23 Lubec explosion, 1792. many 4 307 34|2326 Fri 24 places, with awful thunder, 4 307 34 23 25

Sa |25|Mrs. Noah Webster d. 1847. |4 30|7 24 3423 B 26 Geo. Duffield, D. D., d. 1866. 4 317 34 23 22Mo 27 Adam Poe, D. D., d. 1868. (26) 4 317 34 23 20 alarming sinners. Serene 4 317 34|2317 W [29]City of Arcangel b'd, 1793. and 4 32 7 34 23 14 Th 30 Jas Oglethorpe d. '85. pleasant 4 32 7

TRUE PROGRESS .- A living faith in moral and religious truth expands the mind, quickens the intellect to grasp all truth that comes within its reach; excites the imagination to admire the beautiful; and finds delight in tracing out the works of God, with all their benevolent arrangements, through which we are led to love and adore our common heavenly Father. This is true human progress.

						UNE	, 1070.					16
サ た な な な な な な み な り		გ გ გ გ	$\bigcirc$	practical for them- rial of it, to scoffs, ul praise. Christian ity an in								
Ř		ó	$\mathbb{C}$	26	9	30 E	posture					
M	О н.	sou M.	th.	Astron	nomic	cal Phe	nomena.		C		C	© signs
$\frac{D}{1}$				D = 1		0	99	9	33		55	
	11	57		Day b								1
2		57		Q sout				10	23		48	<u> </u>
3	1	57		Deneb				11	7		40	
4		<b>5</b> 8	1		۰, ۰	), 9 0	±m.	11	47		33	, શ
	11			ğ in a					orn.			bowels
8	11	58	22	Spica	5. 8	5 20e.		0	23		15	my
7		53		Twilig				0	57		6	reins
	11	58		Sun d				1	28		57	
	11	58		& sout				2	0			
	11	<b>5</b> 9		Alpha				2	32		43	, m
	11	<b>5</b> 9		( in ]				3			40	
	11	59	32	24 sou	th,	11 2	n.	3		11	39	. 1
	11		44	Day b	real	$\kappa, 2$	24m.	1	es.		ra.	knees
14		<b>5</b> 9					51e. ⊌	8	51	0	40	り
	12	0	9	& in S	3, 3	52m		9	41	1	39	v3
	12	0	22	780	),—	– ≱ sta	ı.	10	28		37	legs
	12	0	35	ի sout	h, :	11.54	e.	11	7	3	31	***
	12	0	48	Ras Al	hag	gue S.	10 43e.	11	38		21	feet
	12	1		Twilig				1	rn.		8	$\times$
	12	1		Arctu				0	7	5		head
	12	1	27	o ent	<u> </u>	—Su	m. beg	0	32		- 1	P
	12	1		♀gr.				0	<b>5</b> 8		15	P
	12	1		C in a				1	23		57	neck
	12	$^{2}$		Sun d				1	<b>5</b> 0	8	39	8
	12	$^{2}$	16	≱gr. S	3. la	t., 10	54m.	2	20	9	23	arms
	12	$^{2}$		Day b				2	52		9	П
	12	$^2$		8 6 2				3	30		58	П
	12	$^{2}$					. W. el.		ts.	11	49	breast
	12	3	8	स ९ (	[, 9]	16e.	0		19			20
100	10	9		D				0	C	-1	20	1 4

If, of all the graves which bestud the earth, there is one more attractive, more holy, more sacred to Jesus than another, it is that which contains the ashes of a once godly praving mother! And of all the friends who have shared your sorrow, the first to meet you there will be He who from the cross and in the agonies of death bent his tender look, and breathed his latest words of love upon—his mother.

36

heart

20 Day's decrease 2½m.

18 JULY, Seventh Month, 31 Days. LUNATIONS. D н M SHOULD a foreign army land upon D First Quarter, 5 11 10 E our shores to levy such a tax upon ns as intemperance levies, no mor-OFull Moon. 12 5 15 E tal power could resist the tide of CLast Quarter, 20 8 57 M swelling indignation that would overwhelm it. New Moon. 58<sub>M</sub> WIM 0  $\odot$ Chronological Record. D D dec.N. rises, sets. Dry and sultry, ending in show- 4 33 7 2 50 sheriffs ap'd in Lond., 1734. 4 33 7 Sa3 Gr. earthq. in Turkey, '94. ers. 4 34 7 34 22 4 U. S. born, '76. Thunder gusts 4 347 34|2252 $M_{0}$ seem to prevail. Shines out se-4 357 Tn 33|22W 6 Old Mid Sum. Day. rene for 4 35 7. 33 22 41 7 Sir W. E. Parry d. 1855. sev-4 36 7 Th 33|2235 Fri 8 Elihu Yale d. 1721. eral days 4 37 7 28 32|22Sa9 Whiskey farmers are not 4 377 32|2221 10 Daguerre, artist, d. 1721. 4 387 13 R Mol11 J. O. Adams b. 1767. allowed 4 38 7 31|225 Tu 12 Julius Cæsar b. B. c. 100. to 4 397 31 21 57 13 prosper, because they sin with 4 397 30|2149 Th 14 French revolu. began 1789. 30|214 407 40 Fri 15 Spanish inquis'n abol. 1835. 4 417 29|2130 16 The Hegira, 622. their eyes 4 427 29|2120 B open. Thickens up for thun |4 42|7 28|2110 |17|Mo 18 Gr. earthq. at Mesina, 1784. 27|210 Tu 19 Garibaldi b. 1807. der show-4 45 7 27|2049 20 Prof. Playfair d. 1819. 26|2038 ers 4 467 Th |21 Dry and sultry for several 4 477 25|2027 Fri 22 Peter Lyonnet b. 1707. 4 47 7 24|2015Sa |23|James Řodgers, D. D., d. 1868.|4-48|7 24|2050

B 24 Laying Atlantic cable, 1865. 4 497 23|19very 4 50 7 Mo 25 22|1937 days. Small rain Tu 26 Rev. Wm. Romain d. 1795. 4 517 21|1924

4 52 7 27 Rev. John Elliott d. 1868. 20|1910 Th 28 Charlotte Corday b. 1768. 4 53 7 19|1856

Fri 29 generally. 4 547 43 18|1830 John F. Wright, D. D., d. '68.4 557 17|1828

Hurricane at New Haven, '38.4 567

THERE are ministering angels around the death-beds of believers, and celestial welcomes for the righteous the moment after death. If we are Christians the bitterness of death will soon be over with us; and when we look back upon it, it will not seem much. "Wherefore, comfort ye one another with these words."

						C.111,	1010.							
þ		3	$\mathbb{C}$	10	7	34 E						thropist,		
24		3	$\mathbb{C}$	24	11	32 M	is said ne				-			
\$	(	3	$\mathbb{C}$	25	10	19 M					here was			
8	(	3	C	25	$^{2}$	27 E						lomestic,		
Ĥ		3	Č	27	8	0м			in it; always declaring, ere he had a tent, God					
Ř		3	Č	28	9	1 M	should h					,		
M	0	sout						(		0		0		
D	H.	M.	S.	Astr	onomi	cal Phe	nomena.	set		•	-	signs.		
$\overline{1}$	$\overline{12}$	3	$\overline{22}$	⊕ fai	thes	t from	the⊙	9	48			heart		
2	12	3				ks, 2		10	26			bowels		
	12	3				9 19n		11	1	4	13	m		
	12	4				S. 7		11	32	5	3	m		
5	12	4	16	\$ so:	uth,	10 10	m.	mo	rn.	5		reins		
	12	4				S. 9 2		0	3	6	43	-2-		
7	12	4	36	Sun	due	east,	7 56m.	Ò	33	7	35	loins		
8	12	4					9 36e.	1	7	8	29	η		
9	12	4				9 42		1	44	9	25	thighs		
10	12	5				S. 8 1		2	26	10	24	1		
11	12	5					9 30e	3	15	11	23	knees		
12	12	5		<b>€</b> ec			C	rise	es.	mo		1/3		
13	12	5	26	9 6	3 24	, 25n	o.	8	21	0	22	legs		
14	12	5	33	ğ ir	ι Ω-	— <del>й</del>	ბ ⊙.	9	3	1	18	m		
15	12	5					9 57e.	9	37	2	11	feet		
16	12	5	45	Day	brea	ks, 2	46m.	10	8	3	0	X		
17	12	5	50	h so	uth,	9 48e		10	35	3	46	×		
18	12	5					1049e.	11	0	4	29	head		
19	12	5	<b>5</b> 9	\ in	peri	h. 03	3m.	11	25	5	11	φ		
20	12	6	3	Twil	ight	ends,	9 23e.		51	5	52	neck		
	12	6					apogee.		rn.	6	34			
22	12	6				11 48		0	19	7	17	8		
23	12	6	11	Sun	due	east, 7	7 40m.	0	51	8	2	arms		
24	12	6	13	Alph	aca	S. 7 2	22e.	1	27	8	50	п		
25	12	6				ks, 2		2	7	9	40	breast		
26	12	6					53e.♠	2		10	33			
	12	6	14	Dog	days	begii		4	<b>5</b> 0	11	27	heart		
28	12	6	13	O e	clips	ed.			ts.	eve	.22	R		
	12	6	12	8 gr	. N. l	at	ე ძ გ.	8	25	1	16			
30	12	6	9	Vega	on	merid	. 9 <b>5</b> 6e.	9	1	2	8	bowels		

THE greatest and noblest work in the world, and an effect of the greatest prudence and care, is to rear and build up a man, and to form and fashion him to piety and justice and temperance, and all kind of honest and worthy action.

7 Day's decrease, 45m.

9 35

m

31 12

LUNATIONS. м. Lay it down as a rule never to D First Quarter, 4 3 31м smile, or in any way show approval 3 OFull Moon, 11 53 M or merriment at any trait in a child which you should not wish to grow 2 30 w with his growth, and strengthen with his strength. New Moon. 26 4 5 E W М  $\odot$  $\odot$ Chronological Record. D D sets. dec N. rises. Mo 1 A dry sultry air. Showers 4 56 7 15 Tu 2 Plague in London, 1563. in 4577 14|1743w 3 Columbus 1st sailed, 1492. 27 4 58|7 13|17Th 4 John Marsh, D. D., d. 1868. 58|712|1711 Fri many places. Becomes se 5 55 0 7 10|16Sa 6 Prince Albert b. 1844. 1 9 16 39 7 Gr. fire at Hudson, N. Y., 1838 5 R 8|16 22 Mol 8 Prof. Silliman b. 1779. and 5 7 16 5 47 6|1548 Tu sultry.Thynder and rain 5 W 10 Missouri admit'd, 1821. ensued 5 5 4 15 30 6 7 Th 11 Austria made an Empire, 180 '. 5 3|1513 Fri 12 Albert Gallatin d. 1849. by fine 5 7 7 2|1455 8 7 Clear and rather 5 36 Sa 113 weather. 6 14 14 First printed book, 1457. 96 59 14 18 Mo 15 Rev. Thos. P. Gorden d. 1865.5 58|13106 59Tu 16 Catharine Cockburn b. 1679. 116 56|1340 dry for good pasturage. 5 17 12655|1321 Th 18 St. Helena discov. 1502. Vupor 5 136 54|13Fri 19 Rev. Dr. Bancroft d. 1839. and 5 14|652|1242 Sa |20|Stmr. Atlantic sunk, '52. south-|5 156 51|1221erly winds generate settled 5 166 49|123 Mo|22|Jeremiah Day, D. D., d. 1867. |5 176 48|11Tu 23 Alex. Wilson died, 1813. rain. 5 46 11 22 186 24 Wm. Wilberforce b. 1759. 196 45 11 Clear shining for some days. 5 20|643|1041 Th |25|Fri 26 Ed. D. Yeomans, D. D., d. 1868 5 21|642|1020 27 Lucretia M. Davidson d. 1825.5 22|640 9 59

THE CHRISTIAN MINISTRY is infinitely superior in dignity and importance to every other office and calling among men, and by candidates for it should be so regarded. It is associated with God and angels, with prophets, apostles and inspir d men of old, with martyrs, confessors and reformers, it all ages of the world.

Prepares for rain. 5

B 28 Newcastle, Eng. burned, 1750.5

Tu |30|Wm. Penn emig'ts sailed, 1682. 5

31 Hiram N. Bishop, D. D., d. '68.5

Mo 29

39

38

17

55

33

23|6

246 37

25|6|35

26|6

31 12 0 9 8 6 M. 10 54m. 9 45 4 20 m

The Charms of Piety.—To be insensible to the charms of piety, and the beauty of holiness, is to be entirely wanting in the best sense and taste a man can have. Whatever is excellent and desirable in the universe of God concentrates in holiness.

33 eve 51

2 35

38

10

43 reins

27

8 5

my

loins

27|12

28|12

29 12

30|12

1

1

20 Dog days end.

2 b south, 6 58e.

45 € in perigee, 5 0e.

27 Day's decr. 1h. 57m.

22 SEPTEMBER, Ninth Month	, 3	30 ]	Da	ys.				
LUNATIONS. D. H. M.	_			•				
First Quarter, 2 8 38M Study to be	solid sense to wit; never e diverting without being							
OFull Moon, 9 4 51 E useful; let i	no jest intrude upon your							
C Last Quarter, 17 8 10 E good manne may offend								
New Moon, 25 1 14M hurt the fee								
W M	(	0	1	0	1	0		
D D Chronological Record.	ri	ses.	1	ets.	ı	-		
	5	27	$\overline{6}$	32	0	1		
Fri 2 New Style adopted, 1752.	5	28	6	31	7	50		
Sa   3 Oliver Cromwell d. 1658.	5	29	6	29	7	28		
	5	30	6	27	7	6		
Mo 5 Clears up with a serene air.	5	31	6	26	6	43		
Tu 6" Mayflower" sailed, 1620.	5	32	6	24	6	21		
W   7 Dr. Šam'l Johnson b. 1709.	5	33	6	23	5	<b>5</b> 9		
Th 8 Gr. hurricane in Florida, 1838	5	34	6	21	5	36		
Fri 9 Shines out warm and plea-		35	6	19	5	13		
Sa 10 Bremen blown up, 1739. sant		35	6	18	4	51		
B 11 Mary Chandler d. 1745. for	5	36	6	16	4	28		
	5	37	6	14	4	5		
Tu 13 some days. Becomes over-	5	38		12	3	42		
W 14 Baron Humboldt b. 1769, cast	5	39	6	11	3	19		
Th 15 James G. Percival b. 1795. for	5	40	6	9	2	56		
Fri 16 Ann Bradstreet d. 1677. settled		41	6	8	2	33		
Sa 17 small rain. The air becomes	5	42	6	6	2	9		
B 18 Divie Bethuned. 1824. charged	5	43	6	4	1	46		
Mo 19 Lord Frougham b. 1778. with	5	44	6	2	1	23		
Tu 20 Tornado at Newfoundl'd, 1846.	5	45	6	1	0	59		
	5	46	5	<b>5</b> 9	0	36		
Th 22 Eman. procla., 1862. Becomes	5	47	5	57	0	13		
Fri 23 New Planet discov., 1846. very	5	<b>4</b> 8	5	56	dec	S.		

Fri 30 P. D. Gurley, D. D., d. 1868. THE POOR CARED FOR .- There's not a poor man, whom the rising sun wakens to go forth and toil for his daily bread, who may not as distinctly assure himself of his carrying with him to his wearisome task, the watchful guardianship of the Almighty Maker of the heavens and the earth, as though he were the leader of armies or the ruler of nations.

winds seem to prevail. 5. 545

52

51

31

55

525 49 1 44

53|547

55 5

Sa 24 David Nelson, D. D., b. 1793. 5 495 balmy and pleasant. Autumn 5 50 5

Mo|26|Sam'l Ralstone, D. D., d. 1851. 5 51 5

Tu 27 Mrs. Dr. Hodge d. 1868.

Th |29

W 28 Dr. Massillon died, 1742.

CEDTEMBED 1070 90											
			SEPTEMBER, 18	70.				23			
þ	6	C	3 5 23M A MAN S	shoi	ıldı	not I	e as	hamed to			
24	6	C	17 8 49 E own that	he	was	mis	takeı	n, or that			
₩	6	C	20 7 23M he has bee								
δ	6	C	21 5 15M only sayin								
要 S S S S S S S S S S S S S	6 6	C	23 1 5 3E is wiser to 25 9 49 E day.	o-da	y tn	an I	ie wa	is yester-			
2		<u>C</u>	25 9 49 E   day.								
MIC	⊙ sou	th.	Astronomical Phenomena.		1		I	. C			
DE		S.		set		sou		signs.			
	1 59		+	[0	23	5		thi hs			
	1 59		Edy Sidning, Gooth,	11	6	6	10	1			
3 1				1	56	7	7	knees			
41				mo	- 1	8	4	B			
5 1			Q south, 10 29m.		52	9	0	ぴ			
6 1			Deneb. S. 9 37e.		53	9	53	legs			
7 1			Twilight ends, 7 59e.			10	44	w			
8 1			+ 811 TH 010HZ1 0 0 TH	4	1	11	32	feet			
9 1			• ,	rise		_	rn.	. X			
10 1			h south, 6 7e.	7	3	0	17	head			
111			Day breaks, 4 0m.	7	29	1	1	r			
12 1			24 south, 6 13m.	-	54	1	43	φ			
13 1			Schedar S. 15m.		20	2	25	neck			
14 1			© in apogee, 1 42e.		48	3	7	8			
15 1			ხ □ ⊙, 2 10m.		20	3	50	arms			
16 1	1 54		Twilight ends, 7 44e.		56	4	35	П			
17 1	1 54	23		-	36	5	22	П			
18 1	1 54	$^{2}$	24 □ ⊙, 6 7m.	1	24	6	11	breast			
19 1				mo	rn.	7	3	20			
20 1		19	Q in perih. 0 27e.	_	18	7	56	heart			
21 1	1 52	58	ÿ sta.— ÿ gr. S. lat.		20	8	50	$\mathcal R$			
22 1	$1 \ 52$	38	Fomalhaut S. 10 47e.		27	9	44	bowels			
23 1	1 52	17	⊙ enters <u>~</u> , 0 49m.	3	36	10	37	m			
24 1	1 51	56	Autumn begins.	4	47	11	30	reins			
25 1	1 51			set	s.	eve	23	-≏-			
26 1	1 51	15	© in perigee, 2 36e.	7	7	1	17	loins			
27 1	1 50	55	Twilight ends, 7 23e.		42	$^2$	11	m			
28 1	1 50	35	24 south, 5 15m.	8	20		7	thighs			
29 1	1 50	16	Day's decr. 3h. 15m.	9	4	4	4	1			
30 1	1 49	56	გ ძ €, 0 52e.°	9	52	5	2	1			

An old writer speaks thus sweetly his experience to sorrowing souls who bend under the burden of great griefs, "In every affliction I seem to hear my Father say, 'Take this redictine, my child, just suited to thy case, prepared by my own hand, and compounded of the richest drugs that heaven can afford."

LUNATIONS. м. D. H. D First Quarter, 1 3 59 E OFull Moon, 9 8 23E (Last Quarter, 17 0 53 E ONew Moon, 24 10 15 m

ENDEAVOR always to remember that you are in the immediate presence of God, and strive to act as you would if you saw the Saviour standing by your side; recollect that he

D F	) First Quarter, 31 2 41 m   is really there.											
W	M	Clarate in the clarat	(	<u> </u>	(	<u> </u>	0					
D	D	Chronological Record,				ets.	$\overline{\text{dec}}$					
Sa	1	First steam boat trip, 1807.	$\overline{5}$	$\overline{56}$	5	$\overline{42}$	0	,				
B		John D. Paxton, D. D., d. 1868	<b>5</b>	57	<b>5</b>	40	3	41				
Mo	3	Southern winds bring show-	<b>5</b>	<b>5</b> 8		39	4	4				
Tu		George Bancroft b. 1800. ers.	<b>5</b>	<b>5</b> 9	5	38	4	28				
W	5	Rev. D. Brainard d. 1747.	6	0	5	36	4	51				
Th	6	Jenny Lind born, 1821. Dense			5	34	5	14				
Fri	7	morning fogs and warm days.	6	$^{2}$	5	33	5	37				
Sa		Elizabeth Hill d. 1855. Rains	6	3	5	31		0				
B	9	T. H. Stockton, D. D., d. 1868.	6	4	5	30	6	23				
Mo	10	Hurric. destroys Barbadoes,'80	6		5	28		45				
Tu	11	and then shines out bland and	6	-	5	26		8				
W	12	1st Viscount, 1440. pleasant.	6		5	25	7	31				
Th		Bonap. at St. Helena, 1815.	6	9	5	23	7	<b>5</b> 3				
		1st Earl created, 1066. Mists		10	5	22		16				
Sa	15	of small rain far and wide.	6	11	5	20	8	38				
B	16	Noah Webster, LL. D., b. 1758	6	12	5	19	0	0				
Me	17	David Nelson, D. D., d. 1844.	6	13	5	17	9	22				
Tu	18	Fatal gale at Buffalo, 1844. A	6	14	5	16	9	44				
W				15	5	14	10	6				
		Lord Palmerston b. 1784. Be-		16	5	13	10	27				
		Peyton Randolph d.'75. comes	6	17	5	12	10	49				
		Edw. Payson, D. D., d. 1827.	6	18	5		11	10				
B	23	cold with raw winds spitting		20			11	31				
		Mrs. Anne H. Judson d. 1826	6		5		11	52				
Τu	25	Benj. Abbot, LL. D., d. 1849.	6		5		12	13				
W	26	Lyman Cobb died, 1864. snow	. 6	2:	3 5		12	23				
Th	27	Clears up quite serene. Fal	6	24	15		12	54				
Fr	i 28	Mrs. John Adams d. '18. wind	s 6		5 5	2	13	14				
Sa	29	John McVickar, D. D., d. 1868	.6		3 5		13	34				
B	30	Pres. John Adams b. 1735.	6	28	3 4	59	13	54				
M	3	soon prevail to the end	6	29	)4	58	11	13				

TRUE RELIGION makes good subjects, quiet citizens, peaceful neighbors, and renders men meek, patient and forgiving in all the relations of life; it gives a man hearty, steadfast friends, who, in trials, when others turn away, will stand by him, and if possible render him any aid which he needs.

OCTOBER, 1870. 25													
24	6	C	15	6	25 м	Lpmit	not	ho i	inoa	hod	that the		
瓶	6	$\mathbb{C}$	17	5	4 E			C   C   C   Sets.   South.   Signs.   Knees   South.   Signs.   South.					
δ	ઠ	$\mathbb{C}$	19	8	18 E		be a life of melancholy and						
Ř	ઠ	$\mathbb{C}$	23	2	$28 \mathrm{M}$	gloomine	ess; f	or he	only	resi	gns some		
φ φ	ઠ	$\mathbb{C}$	23	0	40 E	1	s to	enjo	y oth	ers i	infinitely		
þ	δ © 28 0 11 <sub>M</sub> greater.												
M	o sout	h.					1 (	Ţ	(				
D	н. м.	S.	Astro	nom	ical Phen	omena.	se	ts.	sou	th.			
1	11 49	37	Day b	rea	iks, 4 :	26m.	10	47					
2	11 49				6 5Se		11	47	6				
	11 49	0	ğ inf.	6	$\bigcirc$ , 10	59e.	mo	rn.	7				
4	11 48						0	<b>5</b> 0	8	42			
5	11 48	24	& sou	th,	8 21m		1	<b>5</b> 3	9	30			
6.	11 48	6	24 sou	th,	445m	١.	2	56	10	15			
	11 47				twiligh		3	<b>5</b> 8	10				
8	11 47	32	Twilig	ght	lasts 1	h.35m	4	<b>5</b> 9	11	40			
9	11 47	16	Denel	S	. 7 23e		ris	es.	mo	rn.	φ		
10	11 47	0	¥ in	Ω,	9 53m	١.	6	22	0	22	neck		
11	11 46	44	ğδ	φ,	5 39e.		6	<b>5</b> 0	1	4	Х		
12	11 46	29	¥ sta.	_	9 gr. 1	V. lat.	7	20	1	47			
13	11 46	15	C apo	o. 4	· 12m.	(12th)	7	54	2	31	-		
14	11 46	1	24 sta	_	ğ in p	erih.	8	32	3	17	п		
					ut S. 9			16	4	5	breast		
16	11 45	35	Day b	rea	ıks, 4	41m.⊖	10	6	4				
17	$11 \ 45$	23	h sou	ιth,	3 50e.		11	$^{2}$	5	46	20		
18	$11 \ 45$						mo	rn.	6	38	heart		
	11 45	1	攻gr.	W.	el.— ₩	□ ⊙.	0	6	7	31	R		
20	11 44	<b>5</b> 0	Alger	iib	S. 10	9e.	1	13	8	23	bowels		
21	11 44	41	Twilig	ght	ends (	3 41e.	2	22	9	15	m		
22	11 44	32	& sou	th,	753m	١.	3	33	10	7	reins		
23					S. 10		4	47	11	-0	-2-		
24	11 44	16	C in	per	igee, 1	1 12e.	se	ts.	11	55	loins		
25	11 44	9	♀gr.	N.	lat. 7	28m.	6	12	e <b>v</b> e	.51	m.		
	11 44	3	24 sou	th,	3 26m		6	55	1	50	thighs		
27	11 43	<b>5</b> 8	Pole ?	<b>∦</b> 0	n mer.	10 46e.	7	42	2	50	1		
					ıks, 4 5	53m.	8	36	3	<b>5</b> 0	knees		
	11 43				3 7e.	$\forall$	9	37	4	50	ぴ		
	11 43	46	Ariet	is S	3. 11 2	<del>1</del> e.	10	41	5	46	legs		
	11 43						11	1	6	39	m		
T	ortmer M.		towing or	OH 15	on comp	are with t	hone		24.1	24.			

TRUTH.—No victories ever won compare with those of faith, its triumphs no earthly tongue can speak or pen describe; they are written in the book of life, will be told by immortal tongues by multitudes which no man can number, in strains of glory rising higher and higher

26 NOVEMBER, Eleventh Month, 30 Day	78.										
LUNATIONS. D. H. M. THE faith and love of parents and grand-parents will not save their children or their grand-children.											
New Moon, 22 8 1 E love themselves, and be	faith and										
D First Quarter, 29 5 13 E discharging their approp											
WIMI	10										
	dec N.										
Tu 1 Fatal earthq. at Lisbon, 1755. n 30 4 5	7 0 1										
W 2 Foggy mornings and light 6 314 5	6 14 51										
Th 3 Sir John Leslie d. 1832. frosts. 6 32 4 5	5 15 10										
Fri 4 Gaudaloupe discov. 1493. Cold 6 33 4 5											
Sa   5   Powder plot exposed, 1605.   6 35   4 5											
<b>B</b> 6 raw winds bring snow and 6 36 4 5											
Mo 7 Rev. Joseph Towns d. 1789. 6 37 4 5											
Tu 8 End of Polish liberty, 1794.   6 38 4 4											
W 9 Earthq. in N. Hampshire, '10.6 39 4 4											
Th $ 10 $ cold rain. A cold air and $ 6 $ 40 4 4	1										
Fri 11 Andrew Wylie, D. D., d. 1851 6 42 4 4	1										
Sa 12 Jesse Appleton, D. D., d. 1819. 6 43 4 4	1 -										
<b>B</b> 13 Meteoric showers, 1833. chil-6 44 4 4	1										
Mo[14] ling winds prevail. A few $[6,45]4$ $[4,4]$	1										
Tu 15 1st English Parliament, 1213. 6 47 4 4	1										
W   16   Dr. J. Hawkesworth d. 1773.   6 48   4 4											
Th $ 17 $ Queen Charlotte d. 1818. $very$ 6 49 4 4											
Fri 18 fine days. Begins to threaten 6 50 4 4	1 19 19										
Sa 19 Stmr. Talisman sunk, 1847.   6 51 4 4											
<b>B</b> 20 St. Paul shipwrecked, 63.   6 52 4 3											
Mo 21 Queen Vic's. 1st born, 1840.   6 53 4 3											
Tu 22 winter weather. Snow cr 6 54 4 3											
W  23 Rev. Henry Heardie d. 1868.  6-56 4-3											
Th  24 Treaty of Ghent, 1814. cold  6 57  4 3											
Fri 25 Hiram Mattison, D. D., d. 1868 6 58 4 3	6 20 50										
	6 21   1										
<b>B</b> 27 Hon. James Ross d. 1847   6 0 4 3											
Mo 28 Laban Clark, D. D., d. 1868.   6   1   4   3											
Tu 29 Ohio admitted, 1802. serene but 6 2 4 3	5 21 33										

Hope.-Hope is the sweetest friend that ever kept a distressed friend company; it beguiles the tediousness of the way, all the miseries of our pilgrimage. It tells the soul such sweet stories of the succeeding joys; what comfort there is in heaven; what peace, what joys, what triumphs, what sweet songs and hallelujahs there are in that country whither she is travelling, that she goes away merrily with her present burden.

cold weather will come. 6

30 w

NOVEMBER, 1870. 27													
24 6	5	C	11	10	1м	1							
# 9	5	Č	13	11	45 E						nd as God		
8	5	Č	17	7	46M						ery event		
ο ο	3	Č	22	0	23 E		e believer. When we get to						
ў д С	5	Č	22	6	48 E	wind wa							
h d	5	Č	24	3	5 E			******	,	8.			
MIO	sou	_					1	T	(	C	( C		
D H.		s.	Astron	omio	cal Phen	iomena.	se	ets.	sou	īth.	signs.		
111	43	43	₩ sta	9 :	24e.		me	orn.	7	28	feet		
211	43	42	Indian	St	ımmeı	beg.	0	<b>4</b> 9	8	14	Ж		
3 11			Day b				1	51	8	58	X		
4 11			Q sout				2	52	9	40	head		
5 11			h sout				3	52	10	21	တု		
6 11			Twilig				4	<b>5</b> 0	11	2	neck		
7 11	43	50	Alphe	ratz	s. 8	54e.	5	47	11	45	8		
8 11			C in a				ris	es.	mo	rn.	8		
911	43	<b>5</b> 9	24 sou	th,	$2 \ 27 v$	n.	5	54	0	28	arms		
10 11	44	5	Indian	St	ımmeı	ends.	6	30	1	14	п		
1111	44	11	¥ 6 9	, ;	3 20e.		7	12	$^{2}$	1	breast		
1211	44	19	Day b	real	ks, 5 9	m.	8	0	2	51	25		
	44		Algen				8	54	3	41	25		
1411	44		Day 1				9	53	4	32	heart		
15 11			& sout			C	10	57	5	23	R		
16 11	44	58	Sched	ar S	8. 8 5	0e.	me	rn.	6	14	bowels		
17 11	45		ğin 8				0	3	7	4	my		
18 11	45					9 20e.	1	11	7	54	reins		
1911	45		Arieti				2	22	8	45	-≏-		
20  11	45		24 sou				3	35	9	37	loins		
2111	46					3 14m.	4	51	10	32	m.		
2211	46		¥ 6 6				se	ts.	11		thighs		
2311	46		(in p				5	26	eve	29	1		
24 11	46		h sout				7	19	1	32	knees		
25  11	47		Day b				7	19	2	34	V3		
2611	47		Menka				8	23	3	34			
27 11	47		ă•in a				9	31	4	31	m		
28 11			5 sout				10	37	5	23			
29 11			Algen				11	42	6	11	m		
30 11							me	rn.	6	<b>5</b> 6	×		
THE pa brook the	30 11 48 56 Day's deer. 5h. 34m.   morn.   6 56   ×  The parent's arms that comforted us may be lying in the dust. The brook that once sang along its joyous music may be silent and still; we gaze upon a dry and waterless channel. But "Jehovah liveth!" Toward us all there is one heart eyer throbbing with thoughts of must reable love.												

us all there is one heart ever throbbing with thoughts of unutterable love.

28 DECEMBER, Twelfth Month	١, :	31	Da	ys.		•••					
LUNATIONS. D. H. M. DANIEL W. OFull Moon, 7 9 19 E his death, "the Mount C Last Quarter, 15 3 51 E	Th car ctio	e sei not n-i	me be mp	on of a m ossib	Chri erel; ole.	ist on y hu- This					
New Moon, 22 6 59 M belief enters into the very depth of my conscience. The whole history of man proves it."											
$\begin{array}{ c c c c c c c c c c c c c c c c c c c$											
Th 1 Cold N. Westers and vapor Fri 2 Stmr. Lady Franklin sunk, 35	7	4	_	34	0	1					
Sa 3 Illinois admitted, 1818.  B 4 Joseph Smith, D. D., d. 1868.	7	6	44	34	22	10 18					
Mo 5 produce clouds heavily	-		4	33	22	26 33					
W 7 1st German Railroad, 1835.	7 7 7	10 11	4	33 33	22	40 46					
Fri 9 charged with snow and storm.	7	12	4	33	22	52 57					
Sa 10 Dr. Krummacher died, 1868.  B 11 Gt. fire at Charleston, 1861.  M 12 Clear and freety but seen	777	13 13	4	33 34 34	23	2 7					
M 12 Clear and frosty, but soon Tu 13 Henry Cooke, D. D., d. 1868.	7	14 15	4	34	23	11					
W 14 A. O. Patterson, D. D., d. 1868. Th 15 Hon. W. Lowrie, d. '68. (14).	7	16 17	4	34 34	23	15 18					
Sa 17 Simon Bolivar died, 1830. of	7	17 18	4	35 35	23	21 23 25					
,	7	18 19	4	35 36	23	26 27					
Tu 20 snow ending with good sleigh- W 21 John Newton died, 1807. ing.	7	19 20	4	36 37	23	27					
Th   22   Joseph H. Jones, D. D., d. '68. Fri   23   Basil Manly, D. D., d. '68. (22)	7	21 21	4	37 38	23	27 27 26					
Sa 24 Sharp winds and hard  B 25 Hester Chapone d. 1801. freez-	7	22 22	4		23	26 24					
M 26 Richm'd Theatre b'd, '11. ing.	7	22		40		$\frac{22}{20}$					

Moderates for cold rain. 7 24 4 43 23 Sa |31 A good mother is a gift to thank God for forever. A mother's kiss, a mother's prayers and tender care, what have they not done for us all? What mothers have done for the work of evangelizing the world; what the pen of the recording angel has registered for them in the open book above, is known alone to God.

Tu 27 Rev. Dr. Colton d. 1868. Clear 7 23 4 40 23 20 W 28 cold nights produce a sweet 7 23 4 41 23 Th 29 Pres. Johnson b. 1808. whole-7 23 4 42 23 Fri 30 Robt. Boyle d. 1691. some air. 7 23 4 42 23

9

						211111	111, 10	ιυ.				20
24	IN the face of the sun you may											
A	ઠ		$\mathbb{C}$	11	4	15м						fire you
δ	6		$\mathbb{C}$	15	2	20 E			-			g; in the
þ	6		$\mathbb{C}$	22	7	35 м	1	_				resh you;
P	6		$\mathbb{C}$	22	1	4 E	1					at makes
ğ	6		$\mathbb{C}$	23	0	36 E	your fiel	a giv	те ус	u br	ead.	
M	⊙ 8	out	h.					(		0		C
	н.	М.	S.	Astron	omi	cal Phen	ris	es.	sou	th	signs.	
1	11	49	19	Day b	rea	ks, 5 2	7 m.	0	44			head
		49	42	Pole >	<del>(</del> 01	n mer.	8 25e.	1	44	8	20	n
3	11	50	5	2 sout	h,	11 45	m.	2	42	9	1	P
		<b>5</b> 0	30	Arietis	s S	. 9 6e.		3	<b>4</b> 0	9	43	neck
5	11	50	54	C in a	po	gee, 1	0 0m.	4	38	10	26	8
6	11	51	20	& sout	h,	6 26m	١.	5	36	11	11	arms
7	11	51	46	Q in	3,	5 59e.		ris	es.	11	<b>5</b> 8	п
8	11	52	12	2 sup	. ઠ	$\odot$ , 1	57m.	5	10	mo	rn	п
9	11	52	39	y sou	th,	0.15n	a.	5	57	0	47	breast
10	11	53	6	Menk	ır S	8. 9 37	7e. A	6	49		38	20
11	11	53	33	\$ 6 F	, ,	6 23m		7	46		29	heart
12	11	54	1	Twilig	ht	ends,	6 11e.	8	48		20	R
13	11	54	30	480	), '	$7~50\mathrm{m}$		9	53	4		bowels
14	11	54		Day b				10	58	5	0	mg
15	11	55		7 米 0				mo	rn.	5	48	
				80				0	5		37	reins
	11	56	26	5 gr.	Ń.	lat. 0	12e.	1	14	7	26	-2-
	11	56	56	ğgr.	S.	lat. 9	24m.	2	26		17	loins
19	11	57	26	2 6 1	, ,	2 50e.		3	40		11	m.
	11	57	56	( in	per	igee.	10 36e.	4	56	10	8	
21	11	<b>5</b> 8	26	Oent.	V3.	-win	ter beg.	6	13	11	9	Î
22	11	<b>5</b> 8	56	O ecl	ips	ed.—- 1	ა ბ ⊙.	se	ets.	eve	12	
	11	59	26	S sou	th,	547u	ı. ⊎	6	1	1 .	15	
	11	<b>5</b> 9		24 sou				7	9	2	15	
25	12	0		Capell				7	19		11	
	12	0		Day b				9	27	4	3	
	12	1		þ∙sou				10	31	4	<b>5</b> 0	×
28	12	1	55	Rigel	S.	10 40	e.	11	33	5	35	
	12	<b>2</b>	$^{24}$	Twilig	ght	ends,	6 17e.	m	orn.	6	17	S
30	12	2	54	ne:	ire	st the	sun.	0	33	6	59	go
31	12	3		Day's				1			40	neck
		Mc						Lor				heliever

BISHOP MCILWAINS'S remark, "Wherever the Lord has a true believer, there have I a brother." deserves to be written in letters of light.—While creditable to him, it is as true as the 'od of the Bible, and was true before he was born.

### IMPORTANT TO

## Merchants, Farmers and Planters.

We have been informed that the usual practice of Merchants, Farmers and Planters, in ordering their supplies of our

### DR. McLANE'S

## Celebrated Vermifuge,

has been to simply write or order Vermifuge. The consequence is, that instead of the genuine Dr. McLane's Vermifuge, they very frequently get one or other of the many worthless preparations called Vermifuge now before the public. We therefore beg lave to urge upon the planter the propriety and importance of invariably writing the name in full, and to advise their factors or agents that they will not receive any other than the genuine Dr. McLane's Celebrated Vermifuge, prepared by Fleming Brothers, Pittsburgh, Pa.

We would also advise the same precantions in ordering DR. McLANE'S CELE-BRATED LIVER PILLS. The great popularity of these Pills as a specific or

## CURE FOR LIVER COMPLAINT,

and all the billions derangements so prevalent in the South and Southwest, has induced the vendors of many worthless nostrums to claim for their preparation similar medicinal virtues. Be not deceived!

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## Celebrated Liver Pills

are the original and only reliable remedy for Liver Complaints that has yet been discovered, and we urge the Planter and Merchant, as he values his own and the health of those depending upon him, to be careful in ordering. Take neither Vermifuge wor Liver Pills unless you are sure you are getting the genuine Dr. McLame's,

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SOLE PROPRIETORS OF DR. McLANE'S LIVER PILLS, VERNIFUGE AND LUNG STRUP.

SOLD BY DEALERS EVERYWHERE.

The Proprietors will forward per mail, post paid, to any part of the United States, one box Liver Pills, or one vial Vermifuge, on receipt of forty cents in Government stamps.

### PASSING AWAY.

It is astonishing with what rapidity time passes away; how the days, the weeks, months, and the years roll round, carrying with them the life, the beauty and the hopes of the world into a vast and unknown future. It seems but a short time, indeed, since we all felt and enjoyed the springs and buoyancy of youth, the delight of home, the influences of paternal love, the society and counsel of friends who now sleep in the grave; and yet some of us are aged, and the majority have attained to mature manhood. The young of the present generation are growing up around us, but in our youth we knew them not. While we have been passing on, in the direction of the grave, they have sprung up to occupy our places and follow rapidly in the rear. Before us we see the aged tottering along in their feebleness and leaning upon their staves; behind us is the youth flushed with promises, and the infant prattling in its mother's arms. That circle has been kept up, unbroken, until time is lost in eternity. Our life is a moving panorama—the pictures on the canvas pass before our eyes, delighting us for a moment, but each containing a solemn lesson and warning. He is but an indifferent observer who does not study himself. There is the ocean, the lake. the river, the mountain and the vale; the one swells in its majestic grandeur, and murmurs its defiant tones, which are heard upon either shore; the other rests like a calm mirror reflecting the light of the millions of stars that sparkle in the blue concave; the river dashes on its way to the sea; the mountain lifts its head among the clouds and casts its frowning shadows into the vale below; the vale echoes to the songs of its birds, the hum of human voices, the lowing of herds; while here and there is the busy town, with its active life, its ceaseless commotions, its impetuous struggles, its attractive homes and the spires of its churches pointing toward heaven. The bell rings and the picture passes away from our sight to be seen no more. Thus it is with human life. It is an association of objects, interests, attractions and beauties, which burst upon our sight, perform their mission and accomplish their purposes, and are then lost to sight. The bell tolls, the canvas moves, the lights are put out, the vision is lost in darkness, silence reigns, the curtain drops, and all is ended in 'he sleep, the forgetfulness and the insensibility of the grave. while it is called to-day."

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### TONIC, CATHARTIC, ANTI-DYSPEPTIC & HEADACHE PILLS.

The best Family Pill that has ever been presented to the public, and, when faithfully used, a sure cure for Headache in all its forms. These pills have been before the public for a number of years and have stood the test of time. Many letters could be produced from merchants proving their popularity, and hundreds of certificates showing their merit. Read the following:

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Gentlemen:

The pills you sent me, I am nearly out of, and wish to get a recruit in time, as I don't see how I can do without them. I must have some of the Pills if I have to come to Pittsburgh after them. FRANKLIN TENN. Yours truly,

R. A. ROZELL.

### L. FAHNESTOCK'S VERMIFUGE.

Is the most effectual cure for Worms, in either children or adults, ever offered to the public. Numerous certificates of its efficacy are in the hands of the proprietors, hundreds of which might be published. Let the following suffice:

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Are prepared from the active principle of his celebrated Vermifige. They are put up in a nice and palatable form, to suit the taste of those who cannot conveniently take the Vermifuge. Children will take them without trouble. They are an effec-

tive worm destroyer, and may be given to the most delicate child.

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### FOR YOUNG MEN TO THINK OF.

The author of the following suggestive remarks is or was a

good man-a friend of his race:

"Oh! if this world could rise out of this swamp of sensuality, rank with weeds and dark with deadly vapors-full of vipers, thick with pitfalls, lured with deceptive lights—and stand upon the secure heights of virtue, where God's sun shines, and the winds of heaven breathe blandly and healthfully, how would human life become blest and beautiful! The great burden of the world rolled off, how it could spring forward into a grand career of prosperity and progress! This change for this country rests almost entirely upon the young men of the country. It lies with them more than with any other classes, to say whether this country shall descend still lower in its path to brutality, or to rise higher than the standard of its loftiest dreams. The devotees of sense themselves have greatly lost their power of good, and comparatively few will change their course of life. Women will be pure if men will be true. Young men, this great result abides with you! If you could see how beautiful a flower grows upon the thorny stock of self-denial, you could give the plant the honor it deserves. If it seems hard and homely, despise it not, for in it sleeps the beauty of heaven and the breath of angels. It you do not witness the glory of its blossomings during the day of life, its petals will open when the night of death comes, and gladden your eyes with marvellous leveliness, and fill your soul with their grateful perfume."

### NO MOTHER.

She has no mother! What a volume of sorrowful truth is comprised in that single sentence—no mother! We must go far down the hard, rough paths of life, and become inured to care and sorrow in their sternest form, before we can take home to our own experience the dread reality—no mother—without a struggle and a tear. But when it is said of a frail young girl, just passing from childhood toward the life of woman, how sad is the story summed up in that one short sentence. Who now shall minister the needed counsel; the good-night prayer and kiss—who now shall check the wayward fancies—who now shall, bear with the errors and failings of the motherless girl?

### DR. McLANE'S AMERICAN WORM SPECIFIC, OR VERMIFUGE.

No diseases to which the human body is liable, are better entitled to the attention of the philanthropist than those consequent on the irritation produced by Worms in the stomach and bowels. When the sufferer is an adult, the cause is very frequently overlooked, and consequently the proper remedy is mnot applied. But when the patient is an infant, if the disease is not entirely neglected, it is still too frequently ascribed, in whole or part, to some other cause. It ought here to be particularly remarked, that although but few worms may exist in a child, and howsoever quiescent they may have been previously, no sooner is the constitution invaded by any of the numerous train of diseases to which infancy is exposed, than it is fearfully augmented by their irritation. Hence it too frequently happens that a disease, otherwise easily managed by proper remdeies, when aggravated by that cause, bids defiance to treatment, judicious in other respects, but which entirely fails in consequence of worms being overlooked. And even in cases of greater violence, if a potent and prompt remedy be possessed, so that they could be expelled without loss of time, which is so precious in such cases, the disease might be attacked, by proper remedies even-handed, and with success.

Symptoms which cannot be mistaken .- The countenance is pale and leaden colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the the eyes become dull; the pupils dilate; an azure semi-circle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusal secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning, appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough;; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable-

but generally irritable, &c.

Whenever the above symptoms are found to exist, Dr. McLane's Vermifuge

### MAY BE DEPENDED ON TO EFFECT A CURE.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to return the money in every instance where it proves ineffectual "providing the symptoms attending the sickness of the child or adult warrant the supposition of worms being the cause.

In all cases the medicine to be given in strict accordance with the directions.

We pledge ourselves to the public that Dr. McLane's Vermifuge does NOT contain MERCURY in any form; and that it is an innocent preparation, and not capa-

ble of doing the slightest injury to the most tender infant.

DIRECTIONS.—Give a child from two to ten years old, a teaspoonful in so much sweetened water every morning, fasting; if it purges through the day, well; but if not, repeat it again in the vening. Over ten, give a little more; under two, give less. To a full grown person, give two

easpeonsful. 

24.—The Directions are printed on fine paper, with a water mark as follows: "Dr. McLank's Criberated Vermifugs and Liver Pills, Fleming Bros., Proprietors." This water mark can be

seen by helding up the paper to the light.

### The LIVER PILLS have the name stamped on the lid of the box, in red wax.

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Look at Pages 30 and 70.

Deal gently with the child. Let not the cup of sorrow be overfilled by the harshness of your bearing, or your unsympathizing coldness. Is she heedless of her doing? Is she forgetful of her duty? Is she careless in her movements? Remember, oh remember, "she has no mother!" When her young companions are gay and joyous, does she sit sorrowing? Does she pass with a downcast eye and languid step, when you would fain witness the gushing and overflowing gladness of youth? Chide her not, for she is motherless; and the great sorrow comes down on her soul like an incubus. Can you gain her confidence? Can you win her love? Come then to the motherless with the boon of your tenderest care, and by the memory of your own mother, already perhaps passed away—by the fulness of your own remembered sorrow—by the possibility that your own child may yet be motherless—contribute, as far as you may, to relieve the loss of that fair, frail child, who is written motherless.

### THE TEAR OF SYMPATHY.

How softly the tear of sympathy falls on the heart, bruised and broken with sorrow. It assures the sad and weeping soul that it is not alone in the wilderness of cold hearts; that there are those who can feel for the troubles of others; and oh, what is more cheering to an aching heart than such a thought? The desire to be loved is human nature in its purity. It is the first impulse of the opening heart-and it lives and breathes in the bosom of all until the hour of death. A look of love, a word of kindness, a tear of sympathy, costs us nothing. Why then withhold them from those who would prize them as blessings, winged with the fragrant dews of heaven? To give them costs us nothing, but it often costs us an effort—a silent pang at the heart, did we but confess it-to withhold them; for he must indeed be a misanthrope, whose heart does not delight in going out to bless and be blessed. Jesus sympathized and wept, and we should be like him. The tear of sympathy never falls in vain. It waters and fertilizes the soil of the most sterile heart, and causes it to flourish with the beautiful flowers of love and gratitude. And as the summer clouds weep refreshment on the parched earth, and leave the skies more beautiful than before, with the rainbow of promise

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arching in the cerulean dome, so the tear of sympathy not only refreshes the heart on which it drops, but it elevates and beautifies the nature of him from whom it springs. A sympathizing heart is a spring of pure water bursting forth from the mountain side. Ever pure and sweet in itself, it carries gladness and joy on every ripple of its sparkling current.

### THE BAPTISM OF FIRE.

Suppose we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them how? They point us to a cannon ball. Well, but there is no power in that. It is heavy, but no more than a hundred weight, or half a hundred weight. If all the men in the army were to throw it, that would make no impression. They say: "No, but look at the cannon." Well, but there is no power in that; it is a machine, and no more. "But look at the powder!" Well, there is no power in that; a child may spill it, a sparrow would pick it up. Yet this powerless ball is put into this powerless cannon; one spark of fire enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that cannon-ball is a thunder-bolt which smites as if it had been sent from heaven. So it is with our improved church machinery of the present day. We have our instruments for pulling down the strongholds, but O! for the baptism of fire!

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Among the best home magnets are books. Not everything either which types impress upon paper, but "books which are books"—books which open to us the heart of man or the universe of God—books which give eyes to the reason, wings to the imagination, fingers to the invention, truths for the memory—books which never make one blush except for his own sinful deficiencies—books which contain as in a vial the very extract and life of a great heart—such books are the best companions for the fireside. "May I read works of fiction?" whispers some eager youth. Yes! we would say—on two conditions. The first is, that you read only those which are pure in morals and elevating to the intellect; and the second is, that you read even these as the occa-

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sional recreation of a mind fatigued by severe duties. Syllabub may answer sometimes after strong meat; but woe to the man who feeds on syllabub only? A bad book is a poisoner; a trashy book is a murderer of time; but a good book is one of God's most blessed gifts. A house is never furnished until it has a library made up of books that any Christian father could read aloud to his daughters, one or more musical instruments, and a household altar.

### CHRIST IN THE GOSPEL NARRATIVE.

No biographer, moralist or artist can be satisfied with any attempt of his to set forth the beauty of holiness which shines from the face of Jesus of Nazareth. It is felt to be infinitely greater than any conception or representation of it by the mind, the tongue, or the pencil of man or angel. We might as well attempt to empty the waters of the boundless sea into a narrow well, or to portray the splendor of the risen sun and the starry heavens with ink. No picture of the Saviour, though drawn by the master hand of a Raphael or Durio, or Rubens; no epic, though conceived by the genius of a Dante, or Milton, or Klopstock, can improve on the artless narative of the Gospels, whose only but all-powerful charm is truth.

### THE FAMILY ALTAR.

Every house should be a sanctuary, and every family should have its domestic altar. This no doubt was the original form of worship. Family altars were built before public altars; and from them was the fire of devotion carried to the place of public worship, as pious families increased. It is more than intimated in the Scriptures, that God will pour out his fury upon the families that call not upon his name. It is certainly a dictate of reason, that all who acknowledge God and believe in his worship should worship in their household. It is appropriate and beautiful for a family, at morning and evening, to worship God around their own common family altar. Open the volume of his word and read each day by the morning light and evening lamp, and family worship will become a school of religious instruction, in which the whole contents of the sacred volume will in due time be spread open before all the members of the household

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### A VERY SWEET LITTLE INCIDENT.

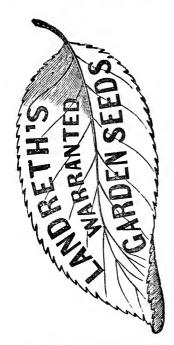
At a funeral of a little child, the silvery haired pastor entered the room. Heeding not the chair placed for him by the small table with the Bible upon it, he walked first to the little form, gazed upon it, laying his hand upon the marble forehead, spoke first to the dead: "Dear lamb! Safe in the fold—safe in the fold!" Every heart throbbed, and every eye gave forth its tears at this sweetly solemn congratulation. The words of comfort rested in the parents' hearts then and ever after, and those present who had also mourned believed and looked upward. "A word fitly spoken, how good it is!" That loving sentence was the better prelude to the hymn and prayer, and the heart turned with love to the "book from whence they were taken."

### THE LOSS OF THE SOUL.

What—if it be lawful to indulge such a thought—what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiscration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness? to cover the ocean with mourning and the heavens with sackcloth? Or, were the whole fabric of nature to become vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude of such a catastrophe?

### SO MANY YEARS LOST.

There is something very touching in this statement, made by a clergyman who recently had two female applicants for admission into the communion of the church he served. One was a girl of sixteen, from the Sabbath school, the other a sober, matronly lidy of about sixty years. As this young girl was relating the experience of her heart, her belief in her acceptance of the dear Saviur, and as she rehearsed the story of Christ's love and suffering, the lady was observed to be weeping—profusely weeping. When the maiden had finished her story, the lady could not refrain from approaching her; and bending over her, she greeted her with an affectionate kiss, saying as she did it, "O! can I ever for-



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give myself that I have lived so long without loving Christ, when I might have begun as young as you?" What self reproach and bitter reflections will be saved to our children if the grace of God convert them in early years!

### GOOD BYE.

There is ever something solemn in the thought, that it may be the last time, the last word, the last look of a life. No one look was so cherished in memory as the parting oneno one tone in all our converse dwelt on the ear so long and so clear as the last "good bye." It is a hard word to speak. Some may laugh that it should be, but let them. Icy hearts are never kind. It is a word that has choked many an utterance, and started many a tear. The hand is clasped, the word spoken, we part, and upon the ocean of time we go to meet again—where, God only knows. It may be soon, and it may be never. Take care that your good bye be not a cold one, it may be the last that you can give. Ere you meet your friend again, death's cold hand may have closed his eyes and chained his lips forever. Ah! he may have died thinking you loved him not. Again, it may be a long separation. Friends crowd around and give you their hand. How you detect in each good bye the love that lingers there: and how you bear away with you the memory of these parting words, many, many days. We have often separated with those we love when it is hard to part. Tear not yourself away with a careless boldness that defies all love, but make your last words linger-give the heart its full utteranceand if tears fall, what of it. Tears are not unmanly.

### INFLUENCE OF A MOTHER'S LOVE.

The Rev. T. Binney, when preaching a funeral sermon for an amiable young man who died while a student for the ministry, mentioned a striking fact in connection with his life previous to his conversion. "What a mysterious thing," said Mr. Binney, as he related the fact. "What a mysterious, magical, divine thing is a mother's love! How it nestles about the heart, and goes with the man, and speaks to him pure words, and is like a guardian angel! This young man could never take any money that came to him from his mother, and spend that upon a Sunday excursion or a treat to a theatre. It was a sacred thing with him; it had the im-

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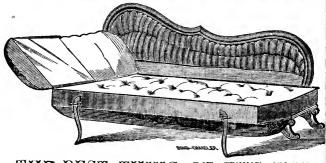
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No. 21 SMITHFIFLD ST., PITTSBURGH, PA FOR SALE BY ALL FURNITURE DEALERS. pression and the inscription of his mother's image, and his mother's purity, and his mother's piety, and his mother's love. It was a sacred thing to him, and those things that he felt to be questionable, or felt to be sinful, were always to be provided for by other resources, and by money that came to him from other hands. O! there is the poetry of the heart, the poetry of our home and domestic affections, the poetry of the religion of the hearth and the altar, about that little incident, it strikes me as something exceedingly beautiful."

### WORDS TO PARENTS.

One thing, however poor you are, you can give your children, and that is, your prayers. They are, if real and humble, worth more than silver or gold, more than food and clothing, and have often brought from the Father who is in heaven, and hears our prayers, both money, and meat, and clothes, and all worldly good things. And there is one thing you can always teach your child: you may not yourself know how to read or write, and therefore you may not be able to teach your children how to do these things; you may not know the names of the stars or their geography, and may, therefore, not be able to tell them how far you are from the sun, or how big the moon is; nor be able to tell them the way to Jerusalem or Australia; but you may be always able to tell them who made the sun, the moon and stars, and numbered them, and you may tell them the road to heaven. You may always teach them to pray.

### THE STARS.

Ye little stars that glitter in the firmament—that have twinkled upon our forests and follies for so many centuries—that nightly come out from your homes to light up the sable countenance of old night—who, or what are ye? Are you shining worlds, and have you bright eyes and broken hearts in your realms, such as shine and break here? Move you on your immeasurable path thoughtless of earth and its graves, its greatness and its perishability? Whence come ye, and whither do ye go? Reck ye of time, or do you move amidst the endless spaces and interminable paths of eternity? I see your bright faces reflected in the lake and river, your silvery brightness resting on the leaves of the forest; but who and what are ye? and who and what is the inquirer? The

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dust will cover him, but you will shine on. Ambition disappointed, love ruined, the gray of age on him, still will ye shine and gild the head-stone of his grave, when he that once lived shall be forgotten. The monarch and his sceptre will crumble, the oak grow old and fall, the river cease to flow in its bed, empires wax old and wane; but still ye will shine on unruffled, serene, glorious, beautiful as now. Not one ray will flee from your glittering brows, though it will fall on other eyes, on unborn millions, on other forests and lands now unknown to those who, in mockery of science, trace out your paths through the infinity of heaven. Bright stars look not in mockery upon me! but gaze on human genius, and read to both the lesson of human frailty.

### SOMETIME.

It is a sweet, sweet song, flowing to and fro among the topmost boughs of the heart, and fills the whole air with such joy and gladness as the songs of birds do, when the summer morning comes out of the darkness, and the day is born on the mountains. We have all our possessions in the future which we call "Sometime." Beautiful flowers and sweet singing birds are there, only our hands seldom grasp the one, or our ears hear, except in faint, far-off strains, the other. But oh, reader, be of good cheer, for to all the good there is a golden "Sometime!" When the hills and valleys of time are all passed, when the wear and the fever, the disappointment and the sorrow of life are over, then there is the peace and the rest appointed of God. Oh, homestead, over whose blessed roof falls no shadow even of clouds, across whose threshold the voice of sorrow is never heard; built upon the eternal hills, and standing with thy spires and pinnacles of selectial beauty among the palm trees of the city on high, hose who love God shall rest under thy shadows, where there s no more sorrow, nor pain, nor the sound of weeping.

### THE CHARM OF LIFE.

There are a thousand things in this world to afflict and adden—but oh! how many that are beautiful and good! The world teems with beauty—with objects that gladden the eye and warm the heart. We might be happy if we would. There are ills that we cannot escape—the approach of disease and death, of misfortunes; the sundering of early ties, and

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the canker-worm of grief—but the vast majority of evils that beset us might be avoided. The curse of intemperance, interwoven as it is with all the ligaments of society, is one which never strikes but to destroy. There is not one bright page upon the record of its progress—nothing to shield it from the heartiest execration of the human race It should not be allowed to exist-it must not. Do away with all this-let wars come to an end, and let friendship, charity, love, purity and kindness mark the intercourse between man and man. We are too selfish, as if the world was made for us alone. How much happier would we be were we to labor more earnestly to promote each other's good. God has blessed us with a home that is not dark. There is sunshine everywhere -in the sky, upon the earth-there would be in most hearts, if we would look around us. The storm dies away, and a bright sun shines out. Summer drops her tinted curtains upon the earth, which is very beautiful when autumn heathes her changing breath upon it. God reigns in the heavens. Murmur not at a being so good, and we can live happier than we do.

## THE AFFECTION AND REVERENCE DUE A MOTHER.

WHAT an awful state of mind must a man have attained, when he can despise a mother's counsel! Her very name is identified with every idea that can subdue the sternest mind. that can suggest the most profound respect, the deepest and most heartfelt attachment, the most unlimited obedience. brings to mind the first human being that loved us, the first guardian that protected us, the first friend that cherished us; who watched with anxious care over our infant life, whilst yet we were unconscious of our being; whose days and nights were rendered wearisome by her anxious care for our welfare; whose eager eyes followed us through every path we took; who gloried at our honor; who sickened in heart at our shame; who loved and mourned when others reviled and scorned; and whose affection for us survives the wreck' of every other feeling within. When her voice is raised to inculcate religion, or to reprehend irregularity, it possesses unnumbered claims to attention, respect and obedience. She fills the place of the eternal God: it is by her lips that God is speaking; in her counsels he is conveying the most sol-

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emn admonitions; and to disregard such counsel, to despise such interference, to sneer at the wisdom that addresses you, or the aged piety that seeks to reform you, is the surest and shortest path which the devil himself could have opened for your perdition. I know no grace that can have effect; I know not any authority upon earth to which you will listen, when once you have brought yourself to reject such advice. Nothing but the arm of God that opens the rock and splits the mountain, can open your heart to grace, or your understanding to correction.

## TIME'S CONQUESTS.

"One generation passeth and another cometh." Time, with his relentless hand, scatters the flowers of youth and the frosts of age, and hides them both alike in the grave. His wheels roll swiftly on, bearing alike the young and the old to the dim land of unseen and untried futurity. The king upon the throne, wearing upon his brow the regal crown, and holding in his hands the reins of government, yields to his stern commands, lays down his sceptre and his crown, and wrapt in his winding sheet, he mingles with his mother earth. Haughty and humble, rich and poor, go back to the dust from whence they came, and the earth still moves on in silent grandeur around the great central power of attraction, the stars still glimmer in the ether blue, summer and winter, seed time and harvest, come in their appointed season, all alike unmindful of joy and sorrow, of life and death.

#### INFIDELITY AND PRAYER.

A Christian gentleman had occasion to travel through a new and thinly settled part of the Western States. His travelling companion was a gentleman of intelligence, but of infidel principles, who was fond of discussion, and tried to beguile the way by urginging arguments against the truth of the Christian religion. The thinly peopled portion of the country through which they were passing, was inhabited by people of various characters, and it had been rumored that travellers had sometimes suffered fatal violence when thrown within their power. As regular inns were unknown, our travellers were compelled to trust to the hospitality of those of whom they could not but entertain a secret fear. On one

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occasion, as the evening closed in, they sought a lodging place in a log cabin far remote from other habitations. They anticipated but little comfort, and were induced to believe that it would be a measure of safety to watch alternately through the night. As they were about to retire to their rude bed, their host, whose exterior had excited their distrust, proceeded to a shelf and took down an old and much worn Bible, and informing his visitors that it was his custom to worship God in his family, he read and prayed in so simple and sincere manner as to secure the esteem of the travellers. They retired to rest, slept soundly, and thought no more of alternate watching. In the morning the Christian requested his infidel companion to say whether the religious exercises of the preceding evening had not dispelled every particle of distrust of their host's character, and had not enabled him to close his eyes in the most confident security. He was evidently embarrassed by the question; but at length candidly acknowledged that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted to the influence of the religion which he skeptically assailed. He could not harbor a fear of violence from one who was in the habit of daily bending his knee before God. The very erection of the family altar rendered the house a secure asylum.

#### ALONE WITH GOD.

THERE is a sublimity in silence and solitude. Alone! How still the air! The city sleeps in silence. No voice, no footstep, nothing but the whisper of the night. How still it is! The stars wink at each other, but utter no words. The moon travels on her course, but is silent. Night! How grand the scene! My soul thrills as I contemplate it. The world is hushed, and I am alone—alone with God.

What an hour for prayer! How fitting, now withdrawn and alone, to gain a victory over sin by wrestling with God! There is strength in prayer, and deliverance from evil. Do we not need it? In the crowded street, in the busy haunts of men, do we not need the power of the new life which is hid with Christ in God? Jesus withdrew himself into the wilderness and prayed. He was alone—alone with God! He needed the strength which the throne of grace affords. How much more we? He withdrew not simply as an example to

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than ever before sold in this city.

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Next door to Masonic Hall, and four doors above Burnell's Museum. us, but he needed God. Come, then, my soul! Bring here all that is dark, and let God give thee light. Bring all that is rekellicus, and let God subdue it. Bring all that is weak, and let God give thee strength. Bring the distorted and crooked and God shall make it straight. Soul, thou art too far from God. Nearer! nearer! Silently, for thou comest in blood—the blood of the Lan.b! What an hour is this! God is here! I feel his presence; he communes with a worm of the dust. Oh! how awful, how sweet the presence of the Holy One! How blessed the child of God who comes at the still hour to pray! Let me never make shipwreck here! Incline me, Holy Spirit to draw near to God! And take thou the things of Christ and show them unto me. Leave me not to myself. Live thou ir me, that I may live unto God. Prayer is Jacob's ladder with the angels ascending and descending. If no prayer ascends, no angels will descend. Lord, teach us to pray when alone with thee!

#### A MOTHER'S GRAVE.

A visit to a mother's grave! Who can portray the anguish that pervades the hearts of orphans bereft of the sweetest boon of heaven? As they kneel at the sacred grave the fountains of the soul become unloosed, and in tears earth's sorrowing ones find relief. What sweet communion does the mind hold with the spirit of the deceased, as again we wander through the dark mazes of the builed past to the old homestead endeared by a thousand tender recollections. Again we hear the sweet tones of that devoted mother's voice, and the loving smiles that played upon her countenance, radiant with maternal love, shine upon the scroll of memory clearer than the brightest sunbeams. But the frail bark has crossed life's billowy ocean, and she is safely landed in the port of eternal peace. Rest, then, sainted mother! loving hands have laid thee down to sleep; the evening zephyrs sigh gently and the morning roses bloom sweetly around thy last resting place.

#### THE MEMORY OF A MOTHER.

When temptation appears, and we are almost persuaded to wrong, how often a mother's word of warning will call to mind vows that are rarely broken. Yes, the memory of a mother has saved many a poor wretch from going astray.

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THE CHRONICLE, Pittsburgh, Pa. Tall grass may be growing over the hallowed spot where all her earthly remains repose; the dying leaves of autumn may be whirled over it, or the white mantle of winter may cover it from sight; yet the spirit of her, when he walks in the right path, appears, and gently, softly, mournfully calls to him, when wandering off into the ways of error.

#### LIFE'S ORBIT.

INDIVIDUAL man has his orbit of life, beyond which he cannot pass. "Three score years and ten" are the utmost circumference allowed him here. Youth, manhood, womanhood-these are his summer months of growth and maturity. It is hard to tell where the wave of human life ceases to rise, and begins to subside. It is earlier in some; later in others. But there comes an hour to all who are permitted to fulfill a perfectly rounded life, when the wheels of the physical machinery begin to move slower, the heart throbs with less vigor, the blood is not so red and warm, and a sense of chilliness creeps over the frame. The muscles grow rigid, the lense of the eye flattens and the tubes of the ear are not so sensitive to sound. The hair whitens, the step is slow. and the frame is a little bowed. When ye see these signs, know that the golden autumn of life has come. Soon that spirit will let go its claspings upon these boughs of physical existence, and, ripe with years, drop upon the lap of immortality.

#### WHAT IS HAPPINESS?

EVERY thinking man will look round him when he reflects on his situation in this world, and will ask, what will meet my case? what is it that I want? what will satisfy me? I look at the rich, and I see Ahab, in the midst of all riches, sick at heart for a garden of herbs. I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings. I see the rich fool summoned away at the very moment when he was exulting in his hoards. If I look at the wise, I see Solomon with all his wisdom, acting like a fool; and I know that if I possessed all his wisdom, and were left to myself, I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation. If I turn to men of pleasure, I see

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that the very sum of all pleasure is, that it is Satan's bed, into which he casts his slaves. I see Esau selling his birthright for a mess of pottage. If I think of honor, take a walk in Westminster Abbey—here is an end of all inquiry. There I walk among the mighty dead! There is the winding up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these can satisfy me. I must meet death—I must meet judgment—I must meet God—I must meet eternity.—Cecil.

#### THE GOSPEL.

The Gospel does what was never effected by any other system. It dethrones sin from the heart; it restores the impress of Deity upon the soul; it reconciles man with his Maker; it bears up its possessor under a weight of afflictions; it converts a dungeon into a sanctuary; it makes martyrdom joyful; transforms death into a welcome friend; silences the thunders of Mount Sinai; gives a title to heaven, and "life and immortality are brought to light by the Gospel."

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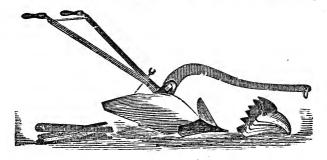
According to the recent report of Commissioner Wells, the sales of liquor by retail dealers in the United States, for the year 1867, amounted to \$1,483,401,865! From what we know of the characters of these dealers, it is fair to presume that this amount is short of the truth, so that we may safely state it in round numbers at \$1,500.000,000 a year. This sum, at \$1,000 apiece, would build 1,500,000 comfortable homes for the poor; or, at \$15,000 each, it would build 100,000 churches, which is thirty times as many as there are in the Old School Presbyterian Church! Two years at this rate would pay the National Debt and leave a surplus!

"We see each year new straits attend,
And wonder where the scene will end."

#### THE GOOD MAN.

The good man is the very salt of society; and fortunately for almost all communities, at least one such man is to be found everywhere. He may or may not be the most prominent, the most wealthy, the best educated citizen of his

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neighborhood, but be his surroundings what they may, he is in the centre of a distinct class of influence indispensable to the weal of society. He stands firm when others are yielding; the farthest removed from dishonest tricks, or headed strifes; he is a composer of differences. Always happy in the consciousness of his own integrity, he is calm when others around him are violent and alarmed; invariably careful in forming and expressing his opinions, his judgment is referred to when the heats of passion have subsided and men wish to ascertain the path of society.

One such person in a community, one such Christian in a church, is of more value than thousands of gold and silver. Great multitudes of people cannot have, in the strict sense, minds of their own. They either lack original capacity or training, and they must have some such man insensibly to think for them, to be their moral or spiritual guide. He becomes a reservoir which is constantly tapped for spiritual knowledge. Lesser and feebler souls take hold of his strength

and are held up by it.

By the wealth of a single rich man, employed in manufacture or commerce, hundreds of poor families may live; and so there may issue from the heart of one good man, streams of religious wealth which will nourish and indirectly sustain very many who are not so much producers as consumers in the religious world.

#### THE DYING BOY AND HIS FATHER.

A very interesting sweet little boy lay on his bed, weak and pale from a severe sickness. He had early been taught by his mother and in the Sabbath school to love the Saviour, and though life was beautiful, he was willing to die. "You are going to heaven, my dear boy," said the minister, smoothing his wavy brown hair. "You are now in the dark valley, but Christ is with you. 'I am with you always, even unto the end." "I know it, I know it," answered the child, 'I am with you always, but say the other." "What other, my darling?" asked his mother. Walter's breath grew shorter; but at last he said, turning his eyes full upon his father, who was not a Christian, "Be ye also ready." "O God," he prayed, "may my father never be able to forget, 'Be ye also ready." "My darling Walter," cried his father, throwing his arms around him, "I cannot part with you." But the

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dear boy pressed his cold lips upon his father's cheek, and still eager to do him good, he gathered all his strength, and again said, "Father, be ye also ready!" and so died. It saved the father. You see how useful was this child, even though sick, and weak, and dying!

#### THE CHRISTIAN'S CHILDHOOD.

We have a veneration for the fields and meadows, the mountains and valleys, the rivulets and rivers near which our childhood was passed; and can we ever forget the morning and evening prayers that our childish lips lisped, as we knelt at our mother's feet, and raised our folded hands to heaven? And can the Christian ever forget his Christian childhood? No! Too sweet is the memory of those days when first he "saw the Lord." The great thought that filled the heart to overflowing was, "Thou, God, art mine, and I am thine!" This gave eestatic joy and indescribable peace; and this was the first principle of the new life-the union of the soul to its God-weakness lost in Omnipotence! Old things having passed away, "a new heaven and a new earth" opened on his vision. All things seemed to join in unison with his heart in praising God. The stars of night, the sun-lit firmament of day, the mellow morn, the dusky eve, and every object in the landscape united in the grand symphony. Jesus Christ was "all and in all" then-the Alpha of the new life, and he will be the Omega to bring it to perfection.

#### "IS THAT ALSO THINE?"

A beautiful reply was recorded of a Spanish peasant, whose master was displaying to him the grandeur of his estates. Farms, houses and forests were pointed out in succession on every hand, as the property of the rich proprietor, who summed up finally by saying, "In short, all that you can see in every direction, belongs to me." The poor man looked thoughtful for a moment, then pointing up to heaven, solemnly replied, "And is that also thine?" How many who are satisfied only to grasp all that is around them, down to the centre of the globe, yet wholly forget to own upward,

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Needles sent to all parts of the United States, per mail, at one dollar per dozen.

#### NIGHT HATH ITS SONGS.

Have you never stood by the seaside at night, and heard the pebbles and the waves chant God's glories? Or, have you never risen from your couch, and listened there? Listened to what? Silence—save now and then a murmuring sound which seemed sweet music then. And have you not fancied that you heard the harps of God playing in heaven? Did you not conceive that yon stars, those eyes of God, looking down on you, were also mouths of song—that every star was singing God's glory, singing as it shone, its mighty Maker, and his lawful well deserved praise?

Night hath its songs. We need not much poetry in our spirits to catch the song of night, and hear the spheres as they chant praises which are loud to the heart, though they be silent to the ear—the praises to the mighty God who bears up the unpillared arch of heaven and moves the stars in their

course.

#### THE TRUE LIFE.

The best supported, most serene and dignified earthly life is that which draws its principal motives and delights from God and eternity. A man immersed all the year long in worldly affairs, full of ambition and care, planning, striving and doing whatsoever he does, with his eyes set on things here, never once raising his thought in reverence, and religious trust and prayer, to the Lord over all, never once pausing upon the momentous fact that after his course here is ended there comes another for him, more prolonged, and in every way more note worthy than this, that man is-well, the plainspoken old Bible would say, he is a fool. So he is. It seems a little harsh and uncivil to say just that now; but by and by, when we have all emerged from the ferment and delusion of this urgent and noisy life and are able to see temporal matters about as they are, being no longer imposed on by their nearness to us in the din of them, the probability is we shall agree that fool was pretty nearly the word.

#### SOCIAL WINE DRINKING.

At an Episcopal convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At

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MERCHANT TAILOR, No. 98 Wylie Street, Pittsburgh. length an influential elergyman rose, and made a vehement argument in favor of wine, denouncing the radical reformers for attempling to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if it was allowable for him to speak. The chair having signified that he would be heard, he said: "Mr. Moderator, it is not my purpose, in rising, to answer the learned argument you have just listened to. "My object is more humble, and I hope more practical. I once knew a father, in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here this son became dissipated; after he had graduated, and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized. Several years passed, when the young man having completed his professional study, and being about to leave his father to establish himself in business, he was invited to dine with a neighboring elergyman, distinguished for his hospitality and social qualities. At this dinner wive was introduced and offered to this young man, who refused pressed upon him, again refused. This was repeated, and the young man was ridiculed for his singular abstinence. The young man was strong enough to overcome appetite, but he could not resist ridicule. He drank and fell, and from that moment became a confirmed drunkard. Mr. Moderator," continued the old man, with streaming eyes, "I am that father, and it was at the table of the clergyman who has just taken his seat that his 'token of hospitality' ruined the son I shall never cease to mourn."

#### SECRET RELIGION.

God is often lost in prayer and ordinances. "Enter into thy closet," said he, "and shut thy door about thee," means much; it means, to shut out, not only frivolity but business; not only company abroad, but company at home; it means let thy poor soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still small voice, or he will speak in thunder. I am persuaded God would often speak more softly if we would "shut the door."

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ITS POWER-It throws an arrow at least

three hundred feet.

ITS SAFETY-You have all the enjoyment of a gun without the expense or danger of powder or ball.

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#### CLAIM YOUR OWN.

To you who are in trouble, there are some chapters, some priticular promises in the word of God, made in a most especial manner, which would never have been yours so as they now are, if ye had had your portion of this life as others have; and therefore all the comforts, promises and mercies which God offereth to the afflicted are as so many love letters written to you. Take them to you. Claim your right and be not robbed.

#### A SENSIBLE REPLY.

Some one expressed his astonishment to Rev. Dr. Hatfield on hearing of numerous instances of the conversion of children which had recently taken place in his church. "exclaiming, "Is anything too hard for the Lord?" "Too hard!" replied Dr. Hatfield. "how mistaken the application of these words! It is not in the case of such conversions that the mightiness of the Spirit's operations is most exhibited, but in the case of the full grown sinner hardened against the truth by long continuance and rebellion. How easy, comparatively, to bring the simple hearted child to receive and embrace the Gospel."

#### OUR ENEMIES WITHIN.

Beyond all doubt, the worst of our enemies are those which we carry about in our own hearts, Adam fell in paradise, Lucifer in heaven; while Lot continued righteous among the people of Sodom. Indifference to little sins and mistakes; the self-flattering voice of the heart, ever ready to sing its lullaby the moment conscience is aroused; the subtle question of the serpent, "Hath God indeed said?" these are unquestionably the adversaries we have most to fear. There never was a fire but it began with smoke. I beseech thee, therefore, dear Master, to give me a sensitive conscience, that I may take alarm at even small sins. Oh, it is not merely great transgressions which bring a man to ruin. Little and imperceptible ones are perhaps even more deadly; according to the beautiful figure of Tauler, who says, "The stag when attacked, tosses from him the great dogs, and dashes them to pieces against the trees, but the little ones scize him from below, and tear open his body."

## DR. McLANE'S CELEBRATED LIVER PILLS.

For the Cure of Hepatatis or Liver Complaint. Dyspepsia and Sick Headache.

In offering to the public Dr. McLane's Celebrated Liver Pills, as a remedy for Liver and Billious Complaints, we presume no apology will be needed. The great prevalence of Liver tomplaint and Billious Diseases of all kinds throughout the United States, and peculiarly in the West and South, where, in the majority of cases, the patient is not within the reach of a regular physician, requires that some remedy should be provided that would not in the least impair the constitution, and yet be safe and effectual. That such is the true character of Dr. McLANE'S LIVER PILLS, there can be doubt. The great success which has invariably attended their use, will, we think, be sufficient to convince the most incredulous. It has been our sincere wish, that these Pills should be fairly and fully tested, and stand or fall by the effect produced. That they have been so tested, and that the result has been in every respect favorable, we call thousands to witness who have experienced their beneficial effects.

DR. McLANE'S LIVER PILLS are not held forth or recommended (like most of the popular medicines of the day) as universal cure-alls, but simply for LIVER COMPLAINTS, and those symptoms connected with a deranged state of that

organ.

#### DISEASES OF THE LIVER.

The Liver is much more frequently the seat of disease than is generally supposed The function it is designed to perform, and on the regular execution of which depends not only the gener health of the body, but the powers of the stomach, bowels, brain, and the whole nervous system, shows its vast and vital importance to human health. When the Liver is seriously diseased, it in fact not only deranges the vital functions of the body, but exercises a powerful influence over the mind and its operations, which cannot easly be described. It has so close a connection with other diseases, and manifests itself by so great a variety of symptoms of a most doubtful character, that it misleads more physicians, even of great eminence, than any other vital organ. The in imate connection which exists between the liver and the brain, and the great dominion which I am persuaded it exercises over the passions of mankind, convince me that many unfortunate brings have committed acts of deep and criminal atrocity, or become what fools term hypochondriacs, from the simple fact of a diseased state of the Liver. I have long been convinced that more than one half of the complaints which occur in this country, are to be considered as having their seat in a diseased state of the Liver. I will enumerate some of them: Indigestion, Stoppage of the Menses, Deranged State of the Bowels, Irritable and Vindictive Feelings and Passions, from trifling and inadequate causes, of which we afterward feel ashamed; last though not least, more than three-fourths of the diseases enumerated under the head of Consumption, have their seat in a diseased liver. This is truly a frightful catalogue.

Symp'oms of a D seased Liver.—Pain in the right side, under the edge of the ribs, increas on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; on pressure; sometimes the pain is felt under the shoulder bidde, and it frequently extends to the top of the state; consciences the pain is felt under the shoulder bidde, and it frequently extends to the top of the state of t

Ague and Fever,—Da. McLANE'S LIVER PILLS, in cases o' Ague and Fever, when taken with Quinine, are productive of the most happy results. No better eathartic can be used preparatory to or affect taking Quinine. We would advise all who are afflicted with this disease to give

them A FAIR TRIVE.

Directions — Take two or three pills going to bed, every second or third night. If they do not purg-two are three times by next morning, take one or two more; but a slight breakfast should invarianly follow their use. The Liver Pills may be used where purging simpy is necessary. As an anti-bilious purgrive, they are inferior to neae; and in doses of two or three, they give astonishing relief in Sick Headnoche, also, in slight derangements of the Stomach.

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Look at Pages 30 and 34.

#### TERM DAYS

OF THE

## VARIOUS COURTS IN WESTERN PENNSYLVANIA.

U. S. CIRCUIT COURT-2d Monday of May, and 2d Monday of November. U. S. DISTRICT COURT-1st 3d

SUPREME COURT OF PENNSYLVANIA-At Pittsburgh, 1st Monday of October ALLEGHENY COUNTY DISTRICT COURT-4th Mondays of January, April, July and November.

Additional Courts at Erie, on the last Mondays of April, June, and October.

#### COUNTY COURTS OF COMMON PLEAS AND QUAFTER SESSIONS.

Allegheny-Common Pleas-1st Mondays of March, June, September, and Decem-

Armstrong-1st Mondays of March, June, September, and December.

Beaver-1st Mondays of March and June, and 2d Mondays of September and November.

Bedford-Monday next succeeding 4th Mondays of April and August, and 3d Monday of November, and 1st Monday of "ebruary,

Blair-4th Mondays of January, April, July, and October.

Butler-2d Mondays of January and June, 4th Monday of March, and 1st Monday of December.

Cambria-1st Mondays of Januauy, April, July, and October.

Centre-4th Mondays of January, April, August, and November.
Clarion-1st Mondays of February, May, September, and Pecember.
Clearfield-2d Monday of January, 3d Mondays of March and June, and 4th Mon-

day of September.

Clinton-2d Mondays of February, May, September, and December.

Crawford -2d Monday of January, 3d Monday of May, and 1st Mondays of August

and November. Elk-1st Monday after the 4th Mondays of February, June, September, and December.

Erie-2d Mondays of March, September, and December.

Fuyette-1st Mondays of March, June, September, and December.
Forest-3d Mondays of February, May, September, and December,
Franklin-2d M ndays of April and August, last Monday of October, and 3d

Monday of January. Greene-3d Mondays c. March, September, and December, and 2d Monday of June. Huntingdon-2d Moneays of January. April, August, and November.

Indiana-4th Mondays of March, September, and December, and 3d Monday of

Jefferson-2d Mondays of February, May, September, and December.

Juniata-4th Monday of April, 1st Mondays of September, December, and February. Lawrence-1st Monday of September, 2d Monday of February, and 3d Mondays

of May and December. McKean-4th Mondays of February, June, September, and December.

Mercer—3d Mondays of January, April, Angust, and November.

Pike—3d Mondays of February, May September, and December,

Potter-3d Mondays of February June, September, and December. Somerset-4th Mondays of April, and August, 2d Monday of November, and 1st

Monday of February. Venango-4th Monday of January, April, August, and November.

Warren-1st Monday of February, 2d Monday of May, 3d Monday of August, and 4th Monday of October.

Washington-3d Mondays of February, May, and November, and 4th Monday of August.

Wayne-1st Mondays of February, May, September, and December. Westmoreland-2d Monday preceding last Mondays of February, May and November, and the Monday preceding the last Monday of August.

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No. 13,

FOR THE YEAR OF OUR LORD

1871.

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## SANFORD C. HILL.

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# ALMANAC

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FOR THE YEAR OF OUR LORD

## 1871;

Being Third after Bissextile or Leap Year,

And after the Fourth of July, the 96th year of American Independence.

CALCULATED AND EDITED BY

SANFORD C. HILL, Esq., East Liverpool, O.

Calculated to Equal, Mean, or Clock Time, for the horizon and meridian of Pittsburgh, Lat. 40° 26½ N. and Long. 80° W. of Greenwich, or 30° W. of Washington City; and hence is adapted for use throughout a majority of the States, without any essential difference, comprising all the necessary elements of a complete Calendar and Family Almanac, arranged in the most plain and

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## MINER'S PITTSBURGH ALMANAC

#### For 1871.

Common Notes for 1871.	Commencement of the Seasons.
Dominical Letter, A	р н м
Golden No. (Lun. Cycle) 10	Spring, March 20, 8 0 E.
Epact (Moon's age, Jan 1st), 9	Summer, June 21, 4 22 E.
Solar Cycle, 4	Autumn, Sept. 23, 6 36 M.
Roman Indiction, 14	Winter, Dec. 22. 0 39 M.
Julian Period, 6584	

#### The Twelve Signs of the Zodiac.

NORTHERN.		SOUTHERN.
Head, $\varphi$ Aries,	Ram.	Reins, 🗻 Libra, Balance.
Neck, & Taurus,	Bull.	Loins, my Scorpio, Scorpion.
Arms, II Gemini,	Twins.	Thighs, 1 Sagittarius, Bowman.
Breast, of Cancer,	Crab.	Knees, by Capricorn, Goat.
Heart, & Leo,	Lion.	Legs, a Aquarius, Waterman
Bowels, my Virgo,	Virgin.	Feet, X Pisces, Fishes.

#### Movable Festivals in Certain Churches in 1871.

Septuagesima Sunday	, Feb. 5	Low Sunday	April	16
Shrove Sunday,	Feb. 19	Rogation Sunday,	May	14
Ash Wednesday,	Feb. 22	Ascension Day,	May	18
Midlent Sunday,	Mar. 19	Whit Sund'y, Penteco	st, May	28
Palm Sunday,	Apr. 2	Trinity Sunday,	June	4.
Good Friday,		Corpus Christi,	June	8
Easter Sunday,		1st Sund. in Advent,	Dec.	3

#### Explanation of the Characters used in the Calendar,

	Explanation of the	e Unaracters usea in i	tne C	aienaar.
0	Sun.	d Mars.	S. s.	Seconds.
	New Moon.	24 Jupiter.	m.	morning.
$\supset$	First Quarter.	b Saturn.	e.	evening.
0	Full Moon.	ң Herschel.	inf.	inferior.
Č	Last Quarter, or	d Conjunction.	sup.	superior.
	Moon in General,	☐ Quartile.	sta.	stationary.
0	Moon runs high,	& Opposition.	peri.	perihelion.
$\forall$	Moon runs low.	7★ Seven Stars.	aph.	aphelion.
Ω	Ascending Node.	O Deg / min. // sec.	per.	perigee.
છ	Ascending Node. Descending Node.	N. North. S. South.	apo.	apogee.
ğ	Mercury. Venus,	D. d. Days.	dec.	declination.
Ò	Venus,	H. h. Hours.	lat.	latitude.
$\oplus$	The Earth.	M. m. Minutes.	gr.	greatest.

The Jewish Era makes 5631 years since the creation of the world, to terminate September, 1871. The year 1288 of the Mohammedan Era, begins March 23d, 1871.

Month of Abstinence, observed by the Turks, begins Nov.

14, 1871.

EMBER DAYS—Mar. 1, 3, 4; May 31; June 2, 3; Sept. 20, 22, 23; Dec. 20, 22, 23.

#### ECLIPSES.

In the year 1871 there will be four Eclipses, two of the Sun, and two of the Moon.

First.—A partial Eclipse of the Moon, January 6th, partly visible at Pittsburgh, in mean time as follows:

The Moon rises eclipsed as the Sun sets, 4h. 44m. evening. End of the Eclipse, ...... 5 27 "

Second.—An annular Eclipse of the Sun, June 17th, at 9h. 9m. evening, invisible in the United States. The central line will traverse the N. Western coast of Australia, hence, will be visible throughout the extent of that island.

Third .- A partial Eclipse of the Moon, July 2d, at 8h. 7m.

morning, therefore invisible at Pittsburgh.

Fourth.—A total Eclipse of the Sun, Dec. 11, at 10h. 42m. evening, invisible in the United States. The central line will traverse the Indian Ocean, and cross over the northern part of Australia, hence, will be visible to all parts of that island, and to the southern part of Asia.

Mercury (§) can be seen a little above the western horizon about an hour after sunset for three or four days before and after January 1, April 23, August 20, and December 15th; also a little above the eastern horizon about an hour before sunrise for three or four days before and after February 10, June 10, and October 3.

Venus (Q) will be our Evening Star until the 26th day of September, then Morning Star until the end of the year.

TREASURE IN HEAVEN.—We read of a philosopher, who, passing through a mart filled with articles of taste and luxury, made himself happy with this simple yet sage reflection: "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called good things. It has posts of honor or power to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deeptoned, and whose spiritual perceptions are clear, looks over the world and exclaims, "How much there is here that I do not want! I have what is better. My treasure is in heaven."

PRAYER.—How sweet it is to go to God and pour forth the inmost desires of our poor erring hearts! How beautiful in prosperity to tell our Father of our gratitude for all his benefits. How comforting in adversity to ask his assistance, and pray for strength and comfort to enable us to bear the ills of life without repining; and what a solace to the stricken and bereaved heart to have one to lean upon and converse with who knows all about

us, and heareth and careth for the wounded soul!

#### PREFACE.

At the beginning of a new year we desire as usual to say a word to the readers of our Annual. We will let the astronomical department speak for itself, as its character for copiousness and systematical arrangement is generally known, and acknowledged to stand above that of any similar publication. We have been in this business for the last 42 years; but by and by we shall be done making almanacs, and you, our dear friends, done reading them; but the consequences thereof will abide forever. Our aim is to awaken in the mind a grateful thought, akin to a blessing; helping men to serious reflection touching the object of their creation. It cannot be that earth is man's abiding place, or why do we see the stars placed above the grasp of our limited faculties; situated just as they were when Job noted them in the land of Uz, and the shepherds from the plain of Shinar, looking down on us with unapproachable glory? Do they come out every clear night to mock the follies and frailties of the little brief shadows of earth? No, no; it goes to convince that man is born for a higher destiny than that of What is man? Our fathers, where are they? We enquire in reference to our ancestors, and thus educate our children in a language which they will soon use concerning us. Though we die singly, it is not long until the sentence fresh from the lips of the first dies away upon the last man of a The great eclipse of August 7th, 1869, will be long generation. remembered by the present generation, who on that day gazed with admiration and awe upon a portion of God's heavenly Let the thought come home with solemn voice that but very few of that day's observers will be living on Monday, May 28th, 1900, the first day that another of like magnitude will be visible at Pittsburgh. Dear Christian friends, in reviewing the past of our lives, we see many causes for regret, but there is one thing we shall never be sorry for, that is, an honest, virtuous life. Oh, gay young man! You are the arbiter of destiny, the maker of decree, the moulder of fate. You have the fearful power of choice, good and evil; vice and virtue, are before you; you choose in time, and the decision is changeless in eternity; we see not our end in this life; our influence for good or evil never dies, it reaches beyond the confines of the grave. The ball put in motion, rolls on, and on, forever. Happy indeed are those whose intercourse with the world has not in the night-fall of age changed the tone of their holier feelings. If mortal man in that brief interval which lies between his first smile and his last, avails himself of the opportunity to think for what purpose he is come into the world, and for what purpose he is to leave it; and if between the first lighting up of life, and its extinction by death, he finds the Saviour, he has attained the great object of life. The Bible is a guide, follow it; it is a lamp, seek the guidance of its rays through this dark sin-disordered world. Dear friends, should we be called for before another year, and this be our last number, we beseech you, never forget its teachings, and of those preceding it. We wish you all a happy new year — Good bye.

SANFORD C. HILL.

THE LAST TIME.—There is ever something solemnizing in the thought that it is the LAST TIME. The last gleam of the day—the last word before parting—the last look of life; all these acquire an importance and an interest vastly beyond any which they would possess in and of themselves. The sun shone brighter before he approached his setting: the farewell word was some ordinary one, of no real weight: the parting look was one which we would willingly otherwise have forgotten. But no noonday splendor was so cherished in memory, as that slanting beam that disappeared in a spark of gold over the western hills: no one tone in all our converse dwelt on the ear so long and so clear, as that one word, "good-bye:" no look has been so often recalled, as that smile of recognition on the pallid face from whence life was taking its flight.

THE END OF THE PILGRIMAGE.—Fear not, thou that longest to be at home. A few steps more, and thou art there. Death to God's people is but a ferry boat, Every day, and every hour, the boat pushes off with some of the saints, and returns for more. Soon, O believer, it will be said to thee, as it was to her in the Gospel, "The Master is come, and calleth for thee." When you have got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, then there will be nothing but the short valley of death between you and the promised land; the labors of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God, as Moses did, "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

REUNIONS IN HEAVEN.—There is evidence sufficient to remove all reasonable doubt, that the sanctified friendships of earth will be cemented anew in heaven. There shall the Christian meet his dear Christian relations and friends in union more intimate and rapturous than earth hath ever known. In those blissful bowers, or soaring in those resplendent skies, or treading the golden pavements of the heavenly city, or in visiting the orbs which fill immensity—as the Christian moves through all these scenes, himself a lofty spirit, he shall find all these joys magnified by love, which is the essence of Deity and the atmosphere of heaven.

Tu 24 Frederic the Great b. 1712. Va 7 8 19 175 11 W 25 Gr.earthq. in Europe, 38 riable 7 16|59|1857 winds and vapor threaten 7 Th 26 155 11 18 42 Fri 27 Gr. fire in New York, 1840. 155 12 18 26 Sat 28 Peter the Great d. 1725, much 7 14 5 13 18 A |29|George III. d. 1820. rain, sleet, 7 135 14 17 55

Mo 30 snow and storm, 7 12 5 15 17 38 1 u 31 Guy Fawkes executed, 1606. 7 11 5 17 17 22

OUR HOME.—Our travel and pilgrimage in this world is through a land where we meet with sorrows, fears, and troubles, but my Saviour has gone before me to prepare a place for me; I will therefore content myself with the inconveniences of my short journey here, for my accommodations will be admirable when I come to my heavenly home.

β	Ó	Œ	18 10 59 E to the vices of the i		
Ř	6	$\mathbb{C}$	20 7 25 M what is worse, the		
\$	გ	C	21 1 56 E more conspicuous to	the	world.
M	o sou	th.	Astronomical Phenome 111	$\mathbb{C}$	(
D	н. м.	s.	sets. so		signs.
11	2 3		♥ gr. E. el. — ( in ap. 2 30 8		neck
2   1	2 4	19	⊕near't the ⊙,6 10 m. 3 29 9	7	arms
3 1	2 4	47	Day breaks, 5 46m.   4 26 9		п
4 1	2 5	14	Pole * on mer. 6 15e. 5 24 10		п
5 1		41	7 * on merid. 8 40e. 6 21 11	. 32	breast
6 1		7	+ 00)	orn.	20
7 1		33	© eclipsed (6th).   5 39 0		heart
8 1	2 6	<b>5</b> 9	\( \text{sta. } 11 \ 12\text{m.} \\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \		
9 1	2 7	24	Day breaks, 5 46m.   7 44 2		$\mathcal{S}$
10 1		48	Q in aph., 9 15e.   8 49 2		bowels
111	2 8	12		46	
12 1		35	Twilight ends, 6 30e. 11 4 4		reins
13 1	2 8	58	გ ა ი ე , 10 47m.   morn.   5		-≏-
14 1	2 9	20	₩ 8 ⊙, 8 58e.   0 12 6		loins
15 1	2 9	42	24 south, 9 25e.   1 24 7		m
16 1	2 10	2	Rigel S., 9 24e.   2 37 7		thighs
17 1	2 10	22			1
18 1	2 10	42	© in perigee, 0 54m.   5 2 9		knees
19 1	2 11	1	Day breaks, $5.45$ m. $\Theta$ 6 9 10		•
20 1	2 11	19	h in aph., 3 48e. sets. 11	56	legs
21 1		36	8 in aph., 1 35m.   5 54 eve		<b>\$</b> }
22 1	2 11	52	\(\frac{1}{2}\) gr.N. lat., 6 40m.21. \(\frac{7}{4}\)	49	feet
23 1		8	b south, 10 10m.   8 13 2		X
24 1	2 12	23	Sirius S., 10 24e.   9 18 3		×
25 1	2 12	37	Twilight ends, 6 44e.   10 20 4		head
26 1		50	Day breaks, 5 42m.   11 20 4		op
27 1	2 13	2	Procyon S., 11 5e. morn. 5		neck
28 13	2 13	14	Day 10 hours long.   0 19 6	18	8
29 1	2 13	4	¥ sta.,— € in apogee. 1 18 7	1	8
30 1	2 13	54	Day's increase, 49m.   2 15 7		arms
31 13	2 13	43	24 ° 6 € , 1 7e. 3 14 8	34	П

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I SEE where Christians in general are wrong. We do not make a companion of God. We should trust him more as a friend, not as a distant friend, but always near, close to us, so close that we are never alone, but continually enjoying his company, and guided by his counsel.

8		FEBRUARY, Second Menth	, 2	8 I	)a	ys.					
	LUNATIONS. D. H. M. ASSURANCE of faith is glory in the										
	of full 1100h, 5 8 42M   bud; it is a foretaste of heaven in										
	ter of the land of promise; it is a										
_		w Moon, 19 8 29 M spark of G st Quarter, 27 5 18 M crown of a C	od ; hr	it İstiai	1,8 D.	tne	loà	and			
$\frac{\omega}{w}$		st Quarter,21 9 10M1									
	M	Chronological Record.		9		9	dec.	~			
D	D			ses.			0	7.			
W	1	Chilling raw winds		10		18		47			
Th	-	Peace U. S. and Mex., 1845.	7	9	\$	19		30			
Fr		Gibraltar des. by a storm, 1766.			5		16	12			
Sat		J. Rogers burnt, 1555.	7		5		16	54			
A					5		15	55			
Mo		French Alliance, 1778. sleet or			5		15	17			
Tu		H.W.Longfellow b., 1807. snow.	1		5		15	58			
W		Rev. G. Crabbe d., 1832. South			5	-	14	39			
Th		,	t.		5		14	19			
		The great comet of 1680. but	1 -		5		14	10			
		Gr. flood in Ohio river, '32. soon		<b>5</b> 9	ł		14	40			
		LadyJane Grey beheaded, 1554,		58	l		13	20			
	13			57	1		13	<b>5</b> 9			
		Valentine beheaded, 271. Be-		56	ł.,		$\frac{12}{12}$	39			
		Galileo b., 1564. comes fair and		54		-	_	18			
		Melanethon born 1497. frosty,		53		37	12	57			
	17			52 50		38	1 1	36			
		George Peabody b., 1795. rain		<b>4</b> 9	t .		11	55			
		Rev. C. Chauncey d., 1672. or Gr. snow in New Eng., 1717.	6	48	í		10	53			
Tu		snow. Changes to	1 -	46	l l		10	32			
		Washington born, 1732. bleak	6	45	F.	43		10			
J.T.	22	J. Q. Adams d., 1848. winds and	ß	43	1-	44		48			
		G. F. Handel born 1684. black		42	1	45	i .	26			
	25			41		47	_	4			
Dat	20	D T II I 1714	0	21.		10	3	4.4			

Menters Day

Lips.—It is a serious thing to live. It is the coarse of an endless existence whose future will be influenced by the present and the past. It is that which must receive a shape and perform its work by us. "To be or not to be" is not the question. We are, and must exist forever. The life that is within us will continue and develope itself evermore. It must then be of momentous consequence to us how we live.

A 26 Rev. James Hervey born, 1714. 6 39 5 48 Mo 27 Gr.earthq. in Lisbon, 1796. and 6 38 5 49 Tu 28 Ft. Duquesne taken, 1758. sleet. 6 36 5 50

_		,		-			, -							
Ä		3	Œ	3	2	8 E	How	8 <b>w</b> e	et to	wor	k al	day for		
8		5	C	9 2 98M God, and theu 1							lie down at night			
δ γ		3	C	15	11	21м	I sh	ad b	le ld by have done					
ğ		3	C	17	8	0м	preach	ing a	nd y	ou done hearing;				
ð		٥,	Œ	20	4	20 E	but the consequences thereof will abide forever.—Flavel.							
24	! 6 C 27 10 13E													
M	0		ıth.	Astro	nomica	l Pheno	mena.	1			ζ.	·C		
D		M	s.					se	ts.		th.	signs.		
1	$\overline{12}$	13	51	Day b	reak	s 5 37	m.	4	10	9	24	breast		
	12	13	59	9 gr	S. la	it. 2 2	7e. ←	5	5	l .	15	20		
	12	14	5		S. 8	14e.		5	<b>5</b> 6		8	20		
	12	14	11			3 38m	•	6	43	12	0	heart		
	12	14		24 sor	_ /			ris			rn.	$\mathcal{S}$		
	12	14		Phaet				6	43	0		bow'ls		
	12	14		Twilig				7	47	1	42	m		
	12	14		Anila				8	<b>5</b> 6	2	31	reins		
	12	14	27					10	5	3	20			
	12	14	28					11	15	4	9	loins		
	12	14	29			on. 10 2			rn.	4	59	m		
	12	14		C in			(13th)		27	5		thighs		
	12	14	27					1	38	6	46	1		
	12	14		Day b	reak	s, 5 2	4m.	2	49		43	1		
	12	14	22	ğ soι	ıth,	$10^{\circ}32^{\circ}$	m.	3	56		42	knees		
	12	14	18	Q sor	ith,	1 20e.	¥	4	57	Ų	42	ぴ		
	12	14	14	24 sou	ith,	7 11e.		5	<b>5</b> 0		40	legs		
	12	14		Sirius				6	34	11	36	m		
	12	14	4	Twilig	sht e	nds, 7	10e.	1	ts.	ev.		feet		
	12	13	57	Procy	on S	. 9 31	e.	7	0	1	17	×		
	12	13	51	& So	uth,	2 29u	ı.	8	3	2	2	head		
	12	13		Day 1				9	5		46	P		
	12	13		ğ in			le.	10	6	-	29	m		
	12	13		Casto				11	5	_	12	neck		
	12	13		Day b					rn.	4	55	8		
	12	13	7	C in	apog	gee, 3	54e.	0	4		40	arms		
	12	12		Day's				1	<b>2</b>	6	<b>2</b> 6	п		
28	12	12	45	Alpha	rd S	. 10 4	8e.	1	<b>5</b> 9	7	14	п		

Co-worker.—Never think that God is going to make a Christian out of you without effort of your own When the lion crouches down before you, and his eyes glare upon you, and he is about to spring, you need not expect Providence to fire your gun for you: you must do it yourself or die. 'Tis kill or be killed with you then. God has already done his part in the work of your salvation. If you don't choose to do your part, you will perish.

LUNATIONS. D. H. М. O Full Moon. 2

BUNYAN says: "I have known 3 19M many laboring men that have get

	Last Quarter 13 5 Or good estates in the Valley of Hu-											
	miliation " and how two it is he											
	New Moon, 20 10 40E that will abase himself shall be ex-											
J First Quar. 29 1 24M												
	M	Chronological Record.	(	၁	(	O	0	)				
D	D	Chronological Record.	ri	ses.	sets.		dec. S.					
We	1	Asprcts	$\overline{6}$	35	5	51	0	7				
Th	2	'zar of Russia d. 1855. portend	6	33	5	52	7	11				
Fr	3	I wa and Flor. ad. '45. rain or	6	32	5	<b>5</b> 3	6	48				
Sa		1st Fed. Cong, 1789. snow.		30	5	54	6	25				
A		Judge C. Shaler d. 1869. West-	6	28	5	55	6	1				
Mo	6	erly winds	6	27	5	57	5	38				
×Tu	7	Steph. Hopkins b. 1707. arise		25	5	<b>5</b> 8	5	15				
We	8	Rev.W. Tennant, Jr. d.'77. and	6	24	5	59	4	52				
Th	9		6	22	6	0	4	28				
Fr	10	rain follows, ending	6	21	6	1	4	5				
Sa	11	Erup. of Mt. Etna, 1669. in hoar	6	19	6	2	3	41				
A		LadyHes.Stanhope b.'76.frosts		17	6	3	3	18				
Mo		Dr. S. Stillman d. '07. Shines		16	6	4	2	54				
Tu	14	out pleasant,	6	14	6	5	2	30				
	15	Gen. Jackson b. 1767. but soon	6	12	6	6	2	7				
Th	16	Dr. Nat. Bowditch d. '38.sets in	6	11	6	7	1	43				
$\mathbf{Fr}$		Ch. J. Taney b. 1777. to rain.		9	8	9	1	19				
Sa	18			8	6	10	0	56				
ف	19	Gr. fire in Boston 1760. kind.		6	6	11	0	32				
Mo	20	Nevada and Colorado ad. 1864.	6	4	6	12	dec	N.				
$T_{\mathbf{u}}$	21	Gr. fire in New Orleans 1788.	6	3	6	13	0	16				
We	22	Jon. Edwards d. 1758. Becomes	6	1	6	14	0	39				
Th	23	serene	5	59	6	15	1	3				
$\mathbf{Fr}$	24	Japan treaty, 1854. with		58	6	16	1	27				
Sa		Stamp duties in Ireland, 1774.	5	<b>5</b> 6	6	17	1	50				
A	26			54	6	18	2	14				
Mo	27	Cholera in Paris,'32. Hazy skies		<b>5</b> 3	6	19	2	37				
Tu	28	Chas. Wesley d. 1788. generate	5	51	6	20	3	1				
We	29	Swedenborg d. 1772. settled		49	6	21		24				
Th	30			48	6	22	3	47				
$\mathbf{Fr}$	31	Descartes b. 1596. Pleasant.	5	46	6	23	4	11				

FULNESS OF GOD'S WORD.—God's word is like God's world, varied, very cich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. Look at the Bible in a new light, and you straightway see some new charms.

δ         C         8         2         47m by         OUR hope is not hung upon such an untwisted thread as "Imagine so," or "It is likely," but the sure cable, the strong hawser of our faster. The solution of the s	1					M	ARC	Н, 187	71.				11		
b	8	,	6	C	8	2	47m	0-1			4 1				
\$\frac{\psi}{\psi}\$ \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 22 11 5 \text{ E} \$\frac{\capca}{\capca}\$ 27 11 46 m \$\text{ dom}\$ \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 11 46 m \$\text{ dom}\$ \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 11 46 m \$\text{ dom}\$ \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 11 46 m \$\text{ dom}\$ \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 11 6 m \$\capca\$ dom \$\capca\$ \$\capca\$ 0 5 27 m \$\frac{\capca}{\capca}\$ \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ 41 m \$\capca\$ dom \$\capca\$ dom \$\capca\$ 27 m \$\frac{\capca}{\capca}\$ 27 m \$\frac{\capca}{\capca}\$ 41 m \$\capca\$ do			ბ		14	8	24 E								
Q   δ   C   22   11   5   E   27   11   46 m   E   46   C   30   5   27 m   M   O   South. D   H. M. S.   T   12   12   33   Day breaks, 5   4m.   2   12   12   21   E   δ   C   9   20 e.   A   3   47   8   56   25   3   12   12   21   E   δ   C   9   20 e.   A   3   47   8   56   25   3   12   12   12   13   13   5   5   5   5   11   32   5   5   5   5   5   5   11   32   5   5   5   5   5   5   5   5   5					20	4		ı					_		
Y				_	22	11	5 E								
W   South   D   H. M. S.   Astronomical Phenomena   Sets   South   Signs   Signs   Day breaks   5 4m   2 54   8 5   Start   Start   Shortest twilight   Start   Shortest twilight   Start	ž		b		27	11	46m								
M   ⊙   south   D   H   M   S   N   Astronomical Phenomena   Sets   South   Signs   Sets   South   Signs   Sets   South   Signs   Sets   South   Signs   Sets   South   Signs   Sets   South   Signs   Sets   Se			6	_	30	5	27m	mise of	Him	who	is et	erna	l verity.		
D   H. M. S.   Day breaks, 5 4m.   2 54   8 5   5 reast   12 12 21   ₩ δ C, 9 20e.   3 47   8 56   25   12 11 41   55   Castor S. 8 38e.   5 18 10 41   \$\mathbb{S}\$.   \$\mathbb{S}\$ bowels   \$\mathbb{T}\$ twilight.   5 57   11 32   \$\mathbb{D}\$ bowels   \$\mathbb{T}\$ twilight.   5 57   11 32   \$\mathbb{D}\$ bowels   \$\mathbb{T}\$ twilight.   5 57   11 32   \$\mathbb{D}\$ bowels   \$\mathbb{T}\$ twilight   5 57   11 32   \$\mathbb{D}\$ bowels   \$\mathbb{T}\$ twilight   5 57   11 32   \$\mathbb{D}\$ bowels   \$\mathbb{T}\$ twilight   5 57   11 32   \$\mathbb{D}\$ bowels   \$\mathbb{T}\$ twilight   6 12 11 27   \$\mathbb{T}\$ twilight   6 41 0 23   \$\mathbb{T}\$ reins   \$\mathbb{T}\$ to 11 1   \$\mathbb{T}\$ twilight   6 41 0 23   \$\mathbb{T}\$ reins   \$\mathbb{T}\$ twilight   6 41 0 23   \$\mathbb{T}\$ reins   \$\mathbb{T}\$ twilight   6 41 0 23   \$\mathbb{T}\$ reins   \$\mathbb{T}\$ twilight   6 41 0 23   \$\mathbb{T}\$ reins   \$\mathbb{T}\$ twilight   7 28m.   9 4 2 3   \$\mathbb{D}\$ twilinght   13 10 11   \$\mathbb{T}\$ south, 7 23m.   9 4 2 3   \$\mathbb{D}\$ twilinght   13 12 9 38   \$\mathbb{D}\$ breaks, 4 44m.   0 43 5 39   \$\mathbb{T}\$ morn.   4 42 thighs   13 12 9 38   \$\mathbb{D}\$ ay breaks, 4 44m.   0 43 5 39   \$\mathbb{T}\$ morn.   4 42 thighs   13 12 9 24   \$\mathbb{D}\$ south, 1 25e.   1 51 6 37   \$\mathbb{T}\$ knees   1 51 6 37   \$\mathbb{T}\$ twilight   1 2 8 30   \$\mathbb{D}\$ ay 12 hours long.   1 51 6 37   \$\mathbb{T}\$ twilight   1 2 8 30   \$\mathbb{D}\$ ay 12 hours long.   4 32 9 29   \$\mathbb{M}\$ twilinght   1 5 6 \$\mathbb{T}\$ twilight		10	sou		1				]	<u> </u>	1 (	τ	1 (		
1   12   12   13   12   13   12   14   15   12   14   15   15   14   15   12   14   15   15   14   15   15   14   15   15		-			Astro	nom	ical Phe	потева.	1	_		_			
2   12   12   21   ₩ δ C, 9   20e.	1				Day	brea	ks. 5	4m.			- 1		l :		
3   12   12   8   5   south, 1   42m.   4   35   9   48   heart   4   12   11   55   Castor S. 8   38e.   5   12   11   41   Shortest twilight.   5   57   11   32   bowels   7   12   11   13   Twilight ends, 7   28e.   6   41   0   23   reins   7   12   11   13   Twilight ends, 7   28e.   6   41   0   23   reins   7   42   1   13   25   10   12   10   27									1 0				1		
4   12   11   55   Castor S. 8   38e.   5   18   10   41   5   512   11   41   Shortest twilight.   Twilight lasts 1h. 35m.   7   12   11   13   Twilight ends, 7   28e.   6   41   0   23   reins   8   12   10   59   24   □   ⊙, 7   8m.   9   4   2   3   ⇒   10   12   10   27   ⟨ in perigee, 3   18e.   10   18   2   54   loins   11   12   10   11   ½   south, 7   23m.   130   3   47   morn.   4   42   thighs   13   12   9   38   Day breaks, 4   44m.   13   14   12   9   21   29   55   Castor S. 8   6e.   15   12   9   4   Alphard S. 9   49e.   2   25   37   36   39   4   42   42   43   43   44   44   44						uth	.142	m.	1		1				
5 12 11 41 Shortest twilight.  Twilight lasts 1h. 35m.  Tile 11 13 Twilight ends, 7 28e.  10 12 10 42 Sirius S. 7 31e.  10 12 10 27				_									1		
6   12   11   27   Twilight lasts Ih. 35 m.   rises.   morn.   mg   7   12   11   13   Twilight ends, 7   28e.   6   41   0   23   reins   8   12   10   59   24   □ ⊙, 7   8m.   9   4   2   3   △   10   12   10   42   Sirius S. 7   31e.   9   4   2   3   △   11   12   10   11   12   south, 7   23 m.   11   30   3   47   morn.   4   42   thighs   13   12   9   38   Day breaks, 4   44 m.   14   12   9   21   ♀   south, 1   35e.   15   12   9   4   Alphard S. 9   49e.   2   25   37   36   ½   36   12   8   47   ½   gr. S.   lat., 8   41 m.   3   47   8   34   legs   43   12   12   12   12   12   12   13   13									1						
7   12   11   13   Twilight ends, 7   28e.   6   41   0   23   reins   8   12   10   59   24   □ ⊙, 7   8m.   9   4   2   3   ≏   10   12   10   27									ris		1				
8 12 10 59 ¼ □ ⊙, 7 8m. 9 12 10 42 Sirius S. 7 31e. 10 12 10 27	7			13	Twili	ght	ends.	7 28e	6		1				
9 12 10 42 Sirius S. 7 31e. 10 12 10 27	8	12	10		24 0	ĭ⊙	780	n.	7	<b>4</b> 2	1	13	-2-		
10   12   10   27   C in perigee, 3   18e.   10   18   2   54   loins   11   12   10   11   k south, 7   23m.   13   12   9   35   Castor S. 8   6e.   morn.   4   42   thighs   13   12   9   38   Day breaks, 4   44m.   0   43   5   39   1   14   12   9   21   k south, 1   35e.   1   51   6   37   knees   15   12   9   4   Alphard S. 9   49e.   2   2   53   7   36   15   12   8   30   Day   12   hours long.   1   51   6   37   knees   17   12   8   30   Day   12   hours long.   1   51   0   34   18   34   legs   18   12   8   12   Twilight ends, 7   41e.   5   10   10   21   feet   19   12   7   54   5   8   0   0   10   38e.   5   43   11   10   10   54   11   10   12   12   12   7   18   Spring   begins.   5   43   11   56   56   52   eve   40   head   12   12   7   18   Spring   begins.   6   52   eve   40   head   7   54   1   23   9   8   10   51   3   33   arms   12   6   42   24   south, 5   9e.   8   53   2   6   neck   25   12   6   5   47   Day   breaks, 4   21m.   10   5   6   11   50   47   12   5   28   Procyon   5   7   13e.   morn.   5   6   11   12   12   12   12   12   13   14   13   14   15   14   15   15   15   15   15					Siriu	s S.	7 31e		9	4			-2-		
11   12   10   11   12   south, 7   23m.   11   30   3   47   m   morn.   12   12   9   38   Day breaks, 4   44m.   0   43   5   39   14   12   9   21   2   south, 1   35e.   1   51   6   37   knees   15   12   9   4   Alphard S. 9   49e.   2   2   53   7   36   16   12   8   47   47   47   48   48   48   48			10	27	C in	per	rigee,	3 18e.	10	18			loins		
12 12 9 55 Castor S. 8 6e.  13 12 9 38 Day breaks, 4 44m. 14 12 9 21 ♀ south, 1 35e. 15 12 9 4 Alphard S. 9 49e. ∪ 2 53 7 36 ⅓ 16 12 8 47 ⅙ gr. S. lat., 8 41m. 17 12 8 30 Day 12 hours long. 18 12 8 12 Twilight ends, 7 41e. 19 12 7 54 ⅙ ♀ ⊙, 10 38e. 20 12 7 36 ⊙ enters ♀, 8 0e. 21 12 7 18 Spring begins. 22 12 7 0 Regulus S. 10 2e. 23 12 6 42 ⅙ south, 5 9e. 24 12 6 24 Pollax S. 7 34e. 25 12 6 5 ໕ in apogee, 11 0m. 26 12 5 47 Day breaks, 4 21m. 27 12 5 28 Procyon S. 7 13e. 28 12 5 10 ⅙ sup. 6 ⊙, 6 50m. 29 12 4 51 ⅙ ∏ ⊙, 0 35e.30th. □ 30 12 4 33 ₭ sta., 9 48e.    morn.   4 42 thighs   0 43 5 39 f   1 51 6 37 knees   1 51 6 37 knees   1 51 6 37 knees   1 51 6 37 knees   1 52 5 30 f   1 52 6 37 knees   1 53 6 37 knees   1 54 7 36 ⋈ head   2 5 10 2 10 21 feet   5 43 11 10 ★			10	11					11	30	3	47	m.		
13 12 9 38 Day breaks, 4 44m. 0 43 5 39 7 14 12 9 21 South, 1 35e. 1 51 6 37 knees 15 12 9 4 Alphard S. 9 49e. 2 53 7 36 16 12 8 47 18 gr. S. lat., 8 41m. 3 47 8 34 legs 17 12 8 30 Day 12 hours long. 4 32 9 29 20 18 12 7 54 5 9 0, 10 38e. 5 10 10 21 feet 19 12 7 54 5 9 0, 10 38e. 5 43 11 10	12	12	9	55					mo	rn.	4	42	thighs		
14 12 9 21 ♀ south, 1 35e. 15 12 9 4 Alphard S. 9 49e.			9	38	Day	brea	ks, 4	44m.	0	43	5	39	Î		
16 12 8 47 \$ gr. S. lat., 8 41m. 3 47 8 34 legs 17 12 8 30 Day 12 hours long. 18 12 8 12 Twilight ends, 7 41e. 5 10 10 21 feet 19 12 7 54 \$ \$ ⊙, 10 38e. 5 43 11 10 \$ χ 20 12 7 36 ⊙ enters \$ φ, 8 0e. 5 43 11 10 \$ χ 21 12 7 18 Spring begins. 6 52 eve 40 head 22 12 7 0 Regulus S. 10 2e. 7 54 1 23 \$ φ 23 12 6 42 \$ χ south, 5 9e. 8 53 2 6 neck 24 12 6 24 Pollax S. 7 34e. 9 53 2 49 \$ 8 25 12 6 5 \$ Ç in apogee, 11 0m. 10 51 3 33 arms 26 12 5 47 Day breaks, 4 21m. 10 51 3 33 arms 26 12 5 47 Day breaks, 4 21m. 11 50 4 19 \$ ∏ 27 12 5 28 Procyon S. 7 13e. 11 50 4 19 \$ ∏ 28 12 5 10 \$ y sup. \$ ⊙, 6 50m. 0 45 5 56 breast 29 12 4 51 \$ ∏ ⊙, 0 35e.30th. ↑ 1 39 6 46 \$ ∑ 30 12 4 33 \$ y sta., 9 48e. 2 2 28 7 37 heart	14	12	9	21	Q 80	uth	, 1 35	e.	1	51	6	37	knees		
17 12 8 30 Day 12 hours long. 18 12 8 12 Twilight ends, 7 41e. 19 12 7 54 5 8 ⊙, 10 38e. 20 12 7 36 ⊙ enters φ, 8 0e. 21 12 7 18 Spring begins. 22 12 7 0 Regulus S. 10 2e. 23 12 6 42 \$\mu\$ south, 5 9e. 24 12 6 24 Pollax S. 7 34e. 25 12 6 5 \$\mu\$ (in apogee, 11 0m.) 26 12 5 47 Day breaks, 4 21m. 27 12 5 28 Procyon S. 7 13e. 28 12 5 10 \$\mu\$ sup. δ ⊙, 6 50m. 29 12 4 51 \$\mu\$ πος, 0 35e.30th. □ 30 12 4 33 \$\mu\$ sta., 9 48e.  4 32 9 29 \$\mu\$ 5 10 10 21 feet 5 43 11 10 \$\mu\$ 5 652 eve 40 head 7 54 1 23 \$\mu\$ 6 52 eve 40 head 7 54 1 23 \$\mu\$ 7 54 1 23 \$\mu\$ 8 53 2 6 neck 9 53 2 49 \$\mu\$ 8 53 2 6 neck 9 55 3 2 49 \$\mu\$ 8 55 10 10 21 feet 1 5 5 5 6 breast 1 5 6 \$\mu\$ 1 3 3 3 arms 1 5 6 \$\mu\$ 1 3 9 6 4			9	4	Alph	ard	S. 94	9e. ⊌	2	53	7	36	ぴ		
18 12 8 12 Twilight ends, 7 41e. 5 10 10 21 feet 19 12 7 54 δ 8 ⊙, 10 38e. 20 12 7 36 ⊙ enters φ, 8 0e. 21 12 7 18 Spring begins. 6 52 eve 40 head 22 12 7 0 Regulus S. 10 2e. 23 12 6 42 \$\mu\$ south, 5 9e. 24 12 6 24 Pollax S. 7 34e. 25 12 6 5 \$\mu\$ (in apogee, 11 0m. 25 12 5 47 Day breaks, 4 21m. 27 12 5 28 Procyon S. 7 13e. 28 12 5 10 \$\mu\$ sup. δ ⊙, 6 50m. 0 45 5 56 breast 29 12 4 51 \$\mu\$ morn. 5 6 \$\mu\$ mo	16	12	8						3	47	8	34	legs		
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2 00 0								0th.				- 1	_		
$31 12 + 15 9 \text{ in } \Omega, 93$ $(50th) 3 + 12 8 + 29  \Omega$								1							
	31	12	4	15	Q in	$8^{i}$	3	(50th)	3	12	8	29	S		

CONTENTMENT.—The fountain of contentment must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

12	APRIL,	Fourth	Month,	30 1	Days.

		s conti	inually	walking
4	st Quarter, 12 0 31 M walking arc			
	But after al	i. the sh	ortest li	fe is long
	ew Moon, $19 + 43 \text{ E}$ enough if it est Quarter, $27 + 627 \text{ E}$ longest life	is too sh	a bette.	do not.
$\overline{W \mid M}$		0	0	0
$\mathbf{D}$	Chronological Record.	rises.	sets.	dec. S
Sat 1	Bismarck, Prus. Prem'r, b. '15.	5 44	$\overline{6}$ $\overline{24}$	0 1
A 2	Frequent small showers.		6 25	4 57
Mo 3	Richmond occupied, 1865.	5 41		
	Pres. Lincoln in Richmond '65.	5 40	6 27	5 43
	John Marshall Chief Jus. 1801.	<b>5</b> 38		1 -
Th   6	Serene and pleasant for some			
	Ohio first settled, 1788. days.	5 35	1	
	Louisiana admitted, 1812. Gusts	5 33		7 13
A 9	Gen. Lee surrendered, 1865. of	5 32		
Mo 10	thunder, wind and rain.	5 30	1	
Tu 11	Rev. Rowland Hill d. 1833.	5 28		
W  12	Dr. Edward Young d. 1765	5 27	-	1
Th  13	Dr. Charles Burney d. 1814.	5 25		-
Fri 14	Clears up for several days of	5 24	1	
Sat 15	And. Johnson becomes Pres. '65	5 22	6 39	9 47
A 16	Easter storm,'54. serene weather		1	10 8
Mo 17	Dr. Arch'd Alexander b. 1772.	5 19	l	
Tu 18			1	10 51
	Origin of Protestan. 1529. ing	5 16	1 -	
Th  20	Meteoric shower, '38. showers.	5 15		11 32
	Oliver Evans d. 1819. Sun-	-		11 53
Sat 22				12 13
	Order of the Garter, 1349. in		1	12 33
Mo 24	Brazil discovered, 1500. many	5 9		12 53
Tu 25	Oliver Cromwell b. 1599. places.	5 8		13 12
W 26	Becomes warm and	<b>5</b> 6	-	13 32
	Pres. Grant b. 1822. prepares		,	13 51
	R. Bonner of the Ledger b. '24.			
Sat  29	Gr. solar eclipse in Eng. 1652.			14 29
<b>A</b> [30]	for refreshing showers.	5  1	6 54	14 47

IMPORTANT INQUIRIES.—Are you a Christian? If not, do you ever expect to be? If so, when? If God should be call you to your final account, what reason could you give for beit benefiten? Might you not be a Christian now? Delay not, seek salvation wow, lest you put it off until too late. Receive these questions as from one who may never meet you till the judgment day

Edin Wilson

				••••								
					A	PRIL	1871					13
8		d	C	3	7	36 E	READI	NG th	a Ril	ıle fi	oats	us on the
þ		d	$\mathbb{C}$	11	3	35м						many a
2 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4		6	$\mathbb{C}$	21	5	17 M		-	-			land and
Ş		ó	$\mathbb{C}$	22	10	0м				_	_	o inherit.
24		ć	$\mathbb{C}$	24	4	2m	ments.	rtain	yın	tnos	esacı	ed enjoy-
A		გ	C	26	1	44 E	III OHIDI					
	0	sou	h	Astro	nomi	cal Phe	omena.	1	I		I.	C
$\mathbf{D}$	н.	М.	s.					se	ts.	SOL	ith.	signs.
1	$\overline{12}$	3	56	Day 1	orea	ks, 4	l l m.	3	<b>5</b> 2	9	20	heart
2	12	3	38	Regu	lus	S. 9 1	9e.	4	$^{29}$	10	10	bowels
	12	3	20			10 53		5	1	11	1	my
4	12	3	2			8 30n		5	32	11	51	reins
	12	$^{2}$				S., 9 7		1 .	ses.	1	orn.	
	12	$^2$				east, 6		7	59		43	loins
	12	<b>2</b>				igee, 7		9	15	ŧ	37	, m
	12	1	52			ih., 10		10	30	į.		thighs
	12	1				ours l	ong.	11	42	3	30	<i>‡</i>
10		1	19			4 9e.		4	m.		30	knees
11		1	3			,	55e. ⊌	0	48	1	30	୍ୟ
12		0	47			, 4 480		1	45	6	29	legs
13		0	31	LWIII	gnt	ends,	8 14e.	2	33	7	25	200
14		0	16			1 586		3	12	8	18	feet
15		0	1			5 10		3	46	9	7	X
16		59	46	Day	rea	ks, 3 4	ism.	4	14	9	53	. ¥
17 18		59				S, 10		4	42	11	$\frac{38}{20}$	head
19		59				S., 73	0e	sei	1	eve	- 1	φ neck
20		59 58	51	h sta			4m.19.	7	44	0	45	8
21		58	39			s, 7 35		8	43	1	29	8
22		58	- 1				im. 23.	9	42	2	14	arms
23		58	15			long,		10	39	3	1	П
24		58		Twilia	rht	ends, 8	3 28e	11	32	3	T	breast
25		57	53	Sun d	ue e	ast, 7	3m. A	mo	- 1	4	39	25
26		57				ks, 3 2		0	22	5	29	<u> </u>
27		57	32			1 13e		1	9	6	19	heart
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00			1	ດນ້ ນ	~	^ <sup>'</sup>		١ ـ		-	-0	

OLD AGE.—Old age is a public good. Do not feel sad because you are old. Whenever you are walking, no of ever opens a gate for you to pass through, no one honors you with any kind of help without being himself the better for what he does; for fellow feeling with the aged ripens the soul for further good.

ძ €, 9 4e.

29 11 58 14 Phad S., 9 18e.

30 11 57

2 26

3

8

48

59 bowels

LUNATIONS. D. H M.

Full Moon, 4 5 40 k

Last Quarter, 11 9 3m

New Moon, 19 5 25m

First Operator 27 7 49m

Ir thou desire Christ as a perpetual guest, give him all the keys of thine heart; let not one cabinet be locked up from him; give him the range of every room, and the key of every chamber; thus you constrain him to remain.

)	Fir	st Quarter, 27 7 42m   him to rem	ain.					
W	M	Chronological Record.		Э		Э	. 0	
D	D	Chronological records	ris	es.	>6	ts.	dec	N.
Mo	ī	John Leech d. 1864. Sunshine,	4	59	6	55	0	`
Tu	2	light winds and flying	4	58	6	56	15	24
W	3	Byron swam Dardanelles 1810.	4	57	6	57	15	41
Th	4		4	56	1 -	58		59
Fri	5	Nap Bonaparte d. '31. clouds,	4	55	1	59		16
Sat			4	<b>5</b> 3	ł		16	33
A	7	Columbia river dis. 1792 rain	4	52		_	16	50
M.		Gov. Ed. Winslow d. 1665 and	4	5 l			17	6
Tu	9	Lord Hen. Brougham d., 1868	4	50	1		17	22
W	10		4	49	1	_	17	38
Th		Ladyof Lake a. 215men lost.'33	4	48	1		17	54
Fri		Lord Ashburton d., 1848 shim	4	47			18	9
Sat	13	Landing at Jamestown, 1607.	4	46			18	24
A	14	and vapor bring fine showers	4	45	1		18	38
Me		Cholera in N. York, '49. Aspects		44	1.		18	53
1 Tu		Hon. Wm. H.Seward b '01 de-		43	1		19	7
W	17	Ohief Jus. Jay d. '29. note much	4	42			19	20
Th	18			41	1.		19	34
<b>∦</b> Fr	19	The dark dayin New Eng.1780.	4	<b>4</b> 0	1		19	47
Sat	20	Lafayette died, 1834. rain	4	39			19	59
A	21	Commodore Roge's d,'32. Fine	4	38			20	12
1 M	22	balmy weather	4	38	1		20	24
Tυ	23	Henry Grinnell sailed, '50. and	4	37	1		20	35
<i>M.</i>		John Randolph d., '33 <i>rapio</i>		36	1		20	47
Th	25	Dr. Wm Paley d., 1805. vege-		35	1.		20	58
	126			35	1.		21	8
Sa	27	Origin of Habeas Corpus, 1679	4	34			21	19
A	28	Gr. fire in Quebec, '45. shower:	4	34			21	28
M.	29	Winfield Scott d., '66. cover	4	33	1		21	38
⊬Tu			1	32	1.		21	47
W	3.1	Gen. Hood surren'd, '65. backs	4	32	47	23	21	56

Relli 22 ms

E.P.W5+

ery duli-

Milohan While

CEASE, sinner, cease to steer mady by bark over life's stormy waters; take for they helmsman the Pilot of Ganilee, else you will never reach the wished for haven, but will be shipwrecked on the sands of eternity; and that eternity—1, how awful!

b	(		C	8	10	$40 \mathrm{M}$	Fr		:11;			14			
¥ 24	d		C	18	5	6 E						his own			
24	d		$\mathbb{C}$	21	9	40 E		nat which he urged upon  In consequence of living							
Ş	d	5	$\mathbb{C}$	22	6	49 E		y for Christ he led a happy							
舧	d		$\mathbb{C}$	23	9	56 E	1					he secret			
8	d	5	${\mathbb C}$	28	0	29 E	of happ	pines	san	l of	useft	ilness.			
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D	н.	M.	s.	Astro	nomica	l Pheno	mena.		<u> </u>		[ 4 h	C			
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19	11	56				s, 2 4		se	ts.	eve	-	arms			
20	11	<b>56</b>	15	C in	apog	ee, 10	36m.		32	0	57	П			
21	11	56	19	Al Gi	ieba l	S. 6 1	8e.	9	27	1		breast			
22	11	56	23			10 06		10	20	2	35	20			
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	11	57				. 5h. 3		2	56	9	59	loins			
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CHRISTIANITY should not be judged by its worst, but by its best specimens; for even in the best it has much to contend with: and if the world is so bad with Christianity, what would it be without it?

LUNATIONS. D. H. M.
O Full Moon, 3 1 7M
C Last Quarter, 9 7 17E
New Moon, 17 9 9E
D First Quar. 25 5 24E

WHEN I was quite young I felt it a blessing to have a mother who taught me to pray, and I have ever since felt it more sensibly. Those "good night" seasons of prayer, time can never efface from my memory.

		W Moon, 17 9 9E good mgh	ver	effac			myn		
		st Quar., 25 5 24E ory.							
	M	Chronological Record.		⊙		Э	C		
D	D			ses.		ts.	dec	N.	
Th	1	Ex. Pr. Buchanan d. '68. Se-				24	0	7	
Fr	2	rene and sultry with		31			22	12	
Sa		Last trans. of Venus 1769. light		31	1		22	20	
A		Glasgow a Roy'l bor. '90. flying					22	27	
Mo	5	Copenhagen burnt, '95. clouds		30			22	34	
Tu	6			30	1 -	-	22	40	
W		Gr. earthq. at Guatemala, 1773.		29	-	_	22	46	
Th		Ex. President Jackson d. 1845	1	29	į -		22	52	
Fr	9	Zinzendorf died in 1765.	4	29	1 -		22	57	
Sa	10			29	1 -		23	2	
A	11	Col. Crawford burnt, '82. thwn	1	29		30	23	6	
		Louis Napoleon exiled '48. der.		29	7	30	23	10	
Tu	13	Rev.J.Summer'ld d. '25. Shines		29	7	31	23	13	
W	14		4	28			23	17	
Th		Ex. President Polk d. 1849.	1	28		32	23	19	
Fr	16	Sun totally ecl. at Boston 1806.	4	28	7	32	23	22	
Sa	17			29	7	32	23	24	
A	18	Henry J. Raymond, died 1869	1	29	7	33	23	25	
Mo		Kearsage sinks Alabama, 1864		29	7	33	23	26	
		Queen Vic. began to reign '37.	1	29	7	33	23	27	
W	21	gusts of thunder, wind	1	29	7	34	23	27	
Th	22	Pius IX. elected Pope '46. and	4	29	7	34	23	27	
		L. Hest. Stanhope d. '39. rain.			7	34	23	27	
Sa		H. W. Beecher b. '13. A sultry			7	34	23	26	
A	25				7	34	23	24	
	26	Oliver Cromwell Prot'or, 1657			7	34	23	23	
		Hon. J. R. Giddings d. '64. en			7	34	23	20	
W	28	Plague rages in Turkey, 1836	4	31	7		23	18	
		sued by thunder gusts	4	32	7	34	23	15	
		Montezuma died in 1520.	4				23	11	
	1	1			•		•		

DANCING.—At a social evening party in Manchester, N. H., their Baptist pastor, the Rev. Mr. Davis, was seked it dancing would be allowed. He said the custom had a corrupting influence, productive of more evil perhaps than any other amusement; besides, we, especially, should never forget that the first Baptist of whom we have any account, lost his head by dancing. The audience were sait-fied.

þ	(	5	$\mathbb{C}$	4	6	20 1	E						friend.
Ř	(		C	15	7	23	E	being at Lord's d					on the pany in
24	Ċ	5	$\mathbb{C}$	18	4	0 1	3	order to	pre	vent	im	ertii	ient dis-
	d		$\mathbb{C}$	20	6	25 N	1	er we sh	hall	all .	a qı meet	iestio in	n wheth- heaven."
δ	ć	5	C	21	6	39 1	E	This occaness an	asion	ied a	gen	eral	serious-
\$ \$	d		$\mathbb{C}$	25	1	49 1	E	youth pr	esen	t wer	e afi	fer <b>t</b> e	n; the liby it.
M	0	sout	h.	Agtr	onon	nical P	hen	omena.		C		C	C
1)	н.	М.	s.	1100	·			0111011101	86	ts.	sor	ıth.	signs.
		57	30	Day	brea	iks,	2 :	2Jm.	3				loins
2	11	57		\rct					4	5	11	<b>5</b> 6	thighs
3	11	57	48	C in	per	igee	0	43m	ris	es.	uo	rn.	1
		57	58	At q	ç	, 0	28	an.	9	23	0	<b>5</b> 9	knees
	11	<b>5</b> 8	8	h so	outh	1, 1	43	n. 😝	10	23	2	4	vg
6	11	58	19	Spic	ı S.	8 2	90		11	12	3	7	legs
7	11	<b>5</b> 8	31	Sun	due	east	, 7	57m	11	51	4	5	222
8	11	<b>5</b> 3	41	<b>Fwil</b>	igh	t end	s,	9 32e	no	ra.	5	0	feet
9	11	<b>5</b> 8	52	Diy	15	hour	s l	ong.	0	23	5	49	X
10	11	59	4	¥ 2r	. W	. elor	ıg.	0 20e.	0	51	6	35	head
11	11	<b>5</b> 9	16	¥ so	outh	ı, 10	2	<b>1</b> m.	1	16	7	19	S.
12	11	59	28	¥ g	r. S	lat.	7	′ 53m	1	41	8	1	R
13	11	<b>5</b> 9	41	Dıy	bre	aks,	$^2$	23 n.	2	5	8	43	neck
14	11	<b>59</b>	<b>5</b> 3	Inta	res	S. 1	0	52e.	$^2$	32	9	26	8
15	12	0	6	Q S	outl	ւ, 3	<b>5</b> e.		$^{2}$	<b>5</b> 9	10	- 9	aros
16	12	0	19					0 <b>54</b> e	3	31	10	55	п
17	12	0	32	⊙ e	elip:	sed,	9 !	9a.	se	ts.	11	42	п
	12	0		Alph					8	16	eve	.31	breast
19	12	0	<b>5</b> 8	l'wil	ig't	ends	, 9	40eA	9	5	1	21	<u> </u>
20	12	1	11	\rct	uru	s S.	8	17e.	9	49	2	11	heart
21		1	24	⊙ e	uter	s 95	. 4	22e.	10	29	3	1	S.
22	12	1	37	⊰u n	ner	beg	ins		11	3	3	19	R
23	12	I						1 n.	11	34	4	37	bowels
	.2	$^{2}$	3	Anta	res	S. 1	()	12∌.	00	rn.	5	23	mg
25	13	$^2$	16	Day	bre	aks.	$^2$	23a.	0	1	6	10	
26	12	$^{2}$	23	8 0	3 (	7, 7	25	in.	0	29	6	57	
27	12	$^2$	41	8 8	utl	1, 5	56	e.	()	5%	7	47	loins
28	12	$^{2}$	53	h 8	•	0.2	20	e.	1	26	8	39	m
29	12	3	5	Ris	$\Lambda lh$	igue	$\mathbf{S}$ .	11 1e.	1	<b>5</b> 3	9	36	thighs
30	12	3	17	4 6	•	), 11	. 8	Bra.	2	37	10	38	1

What greater thing is there for two human souls than to feel that they are joined for life—testreagtoon much other in all labor, to rest on each other in disorrow, to minister to each other in dispara and be one with each other in silent, anspassable memories at the moment of the last parting?

	18 JULY, Seventh Month, 31 Days.												
C Last Quarter, 9 7 49 M done, Bad thoughts come fire bad words follow, and be	<ul><li>Last Quarter,</li><li>New Moon,</li></ul>	$\begin{array}{c}2\\9\\17\end{array}$	8	16 M 49 M	BEWARE of evil thoughts.  Oh! the mischief they have done. Bad thoughts come first, bad words follow, and bad deeds bring up the rear. Pray								

		rst Quarter, 25 0 31 M $ _{agains}$			n. The		epare
					he ener		
W	M	Chronological Record.	1	0	0	1	<u> </u>
D	$\mathbf{D}$	OMIODOIOGACAA ACCCOLGE	ri	ses.	sets.		3 N.
$\overline{\mathrm{Sa}}$		Wyoming massacre, 1778.	1	33	1		,
A	2	D Diderot d. 1784. Respect-	4	33		1 23	
Mo		able farmers will not suffer	4	34		1 22	
Tu		3 ex-President's d. 1826-31.	4	34		4 22	
W		Mrs. Siddons b. 1755. any	4	35	7 33	3 22	
Th		Chief Jus. Marshall d. 1835.	4	35	7 33	3 22	
Fri	1			36		3 22	
√Sa		U				3 22	
A			1	37	i	2   22	
		Columbus b. 1447. houses or		38	I .	2 22	
Tu						1 22	
W		Julius Cæsar b. B. C. 100. war,				1 21	59
Th	13			40		21	51
		Napoleon surren'd himself '15,				21	42
Sa			4			21	33
A		Sir J. Reynolds b. 1723. as		42		21	
	17	Oregon Treaty ratified, 1846.	4	43		3 21	13
Tu		Paul Jones d. 1792. great a		44		21	3
M.	1 '	curse as the war itself, and		45		7 20	52
		Massacre of Protestants, 1620,		45		3 20	41
		Robert Burns d. 1796. now are		46		20	29
Sa	22	Wapping. Eng., burned, 1794.	4	47		20	18
3 A	23	scourging our whole country	4	48		20	5
Mo	24	Thomas Gray d. 1771. If the	4	49	7 23	3 19	53
	25	Roger Sherman d 1793. above	1	50	7 22	19	40
W		Jno. Morgan capt'd, '63. is not	4	51		19	
	27			52	7 20	19	14
		2 4 5 5 1 2 6 2 1	4	53		19	0
Sa			4	53		18	46
		Gr. carthquake in Chili, 1730	1	54		18	32
Me	31	good for the soul.	4	55	7 16	8 18	17

The Hope of the Righteous.—There is in the land of the living a stream of immortality, on whose banks the flower of virtue will bloom and smile in everlasting verdure. But then mistake not; it is only religion—heaven-horn scirit—that can conduct us to that place of rest.

						JU	LY,	1871					19
# 6	21		6	(	16	10	45M						
\$\frac{\psi}{\psi}\$ \$\fr						3	35E						
No   South   D   H   M   S   Astronomical Phenomena   Sets   South   Signs   Signs   1   12   3   29   ½   in	ğ					4		the	soul	seer	ns t	o fo	recast the
No   South   D   H   M   S   Astronomical Phenomena   Sets   South   Signs   Signs   1   12   3   29   ½   in	Ŷ			_									
No   South   D   H   M   S   Astronomical Phenomena   Sets   South   Signs   Signs   1   12   3   29   ½   in	8							utter	s, as	if f	rom	dyir	ig lips, its
M   ○ south   M   M   S   Astronomical Phenomena   C   south   Signs.	b							setti	ea co	nvic	tions	3.	
D H. M. S.    1   12   3   29		0	8011						1 (	T	1	<del></del>	(
1 12 3 29		_			Astron	omical	Phenom	ena.	1	_			
2 12 3 40 Cecl. 8 in 88, b δ C. Urises   morn   3 12 3 52	_	12	3	29	8 in	0 —	C in	neri.			_		
3 12 3 52 ⊕ farthest from ⊙. 4 12 4 2 Day 15 hours long. 5 12 4 13 ≱ in perih. 9 37e. 6 12 4 23 Day breaks, 2 31m. 7 12 4 33 ≱ 6 24, 4 0m. 8 12 4 43 ¼ in Ω, 7 7e. 9 12 4 52 Sun due east, 7 55m. 10 12 5 0 Alphaca S. 8 17e. 11 12 5 9 ¥ sup. 6 ⊙, 6 36m. 11 12 5 9 ¥ sup. 6 ⊙, 6 36m. 11 12 5 31 ∤ 6 ₭, 8 49e. 12 12 5 17 Twilight ends, 9 32e. 13 12 5 24 ℂ in apogee, 10 0e. 14 12 5 31 ∤ 6 ₭, 8 49e. 15 12 5 38 ♀ south, 3 8e. 16 12 5 44 ∤ gr. N. lat. 5 9m. ← 17 12 5 49 Antares S. 8 42e. 18 12 5 54 ♀ gr. E. elong. 9 23m. 19 12 5 59 ₭ 6 ⊙, 8 14e. 20 12 6 3 ♀ in ♡, 10 46m. 21 12 6 6 Ras Alhague S. 9 34e 19 12 6 13 Sun due east, 7 40m. 11 27 5 41 10 52 3 40 ★ 11 20 4 29 ★ 11 45 5 51 12 8 7 arms 13 12 5 24 ℂ in apogee, 10 0e. 13 22 8 52 Ⅲ 11 17 □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □													
4 12 4 2 Day 15 hours long. 5 12 4 13 \$\frac{1}{2}\$ in perih. 9 37e. 6 12 4 23 Day breaks, 2 31m. 7 12 4 33 \$\frac{1}{2}\$ 6 \$\frac{1}{2}\$ 4 0m. 8 12 4 43 \$\frac{1}{2}\$ in \$\hat{Q}\$, 7 7e. 9 12 4 52 Sun due east, 7 55m. 10 12 5 0 Alphaca S. 8 17e. 11 12 5 9 \$\frac{1}{2}\$ sup. 6 \$\hat{O}\$, 6 36m. 11 12 5 17 Twilight ends, 9 32e. 11 12 5 31 \$\frac{1}{2}\$ 6 \$\frac{1}{2}\$ 4, 8 49e. 12 12 5 17 Twilight ends, 9 30e. 13 12 5 24 \$\frac{1}{2}\$ for apogee, 10 0e. 14 12 5 31 \$\frac{1}{2}\$ 6 \$\frac{1}{2}\$ 5, 8 49e. 15 12 5 38 \$\frac{1}{2}\$ south, 3 8e. 16 12 5 44 \$\frac{1}{2}\$ gr. N. lat. 5 9m. 6 3 32 11 17 \$\frac{1}{2}\$ 5 17 \$\frac{1}{2}\$ for \$\											4		
5 12 4 13 \$\frac{1}{2}\$ in perih. 9 37e. 6 12 4 23 Day breaks, 2 31m. 7 12 4 33 \$\frac{1}{2}\$ 6 \$\frac{1}{2}\$ 4 43 \$\frac{1}{2}\$ in \$\mathbb{G}\$, 7 7e. 9 12 4 52 Sun due east, 7 55m. 0 9 12 4 52 Sun due east, 7 55m. 0 9 6 41 neck 11 12 5 9 \$\frac{1}{2}\$ sun breaks, 9 32e. 1 2 8 7 Twilight ends, 9 32e. 1 2 8 7 13 12 5 24 \$\frac{1}{2}\$ in apogee, 10 0e. 1 32 8 52 II 14 12 5 31 \$\frac{1}{2}\$ 6 \$\frac{1}{2}\$ 5 49 Antares S. 8 42e. 12 5 54 Antares S. 8 42e. 12 5 54 \$\frac{1}{2}\$ for \$\frac{1}{2}\$		1									1		
6 12 4 23 Day breaks, 2 31m. 7 12 4 33 \$ 6 \$\mathcal{2}\$, 4 0m. 8 12 4 43 \$\mathcal{2}\$ in \$\mathcal{Q}\$, 7 7e. 9 12 4 52 Sun due east, 7 55m. 10 12 5 0 Alphaca S. 8 17e. 11 12 5 9 \$\mathcal{2}\$ sup. 6 \$\mathcal{Q}\$, 6 36m. 11 12 5 17 Twilight ends, 9 32e. 12 12 5 17 Twilight ends, 9 32e. 13 12 5 24 \$\mathcal{Q}\$ in apogee, 10 0e. 13 12 5 38 \$\mathcal{Q}\$ south, 3 8e. 14 12 5 38 \$\mathcal{Q}\$ south, 3 8e. 16 12 5 44 \$\mathcal{Q}\$ gr. N. lat. 5 9m. \$\mathcal{Q}\$ 32 8 52 11 17 \$\mathcal{Q}\$ breast 16 12 5 49 Antares S. 8 42e. 18 12 5 54 \$\mathcal{Q}\$ gr. E. elong. 9 23m. 19 12 5 59 \$\mathcal{Q}\$ gr. E. elong. 9 23m. 19 12 6 6 Ras Alhague S. 9 34e 10 5 3 21 \$\mathcal{Q}\$ bowels 11 2 6 6 12 \$\mathcal{Q}\$ pays begin. 21 12 6 14 \$\mathcal{Q}\$ south, 10 55m. 24 12 6 13 Sun due east, 7 40m. 25 12 6 14 \$\mathcal{Q}\$ south, 10 3e. 27 12 6 14 \$\mathcal{Q}\$ con merid.10 14e 28 12 6 12 \$\mathcal{Q}\$ in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e. \$\mathcal{Q}\$ sees. 3 9 11 29  \$\mathcal{B}\$ knees 3 9 11 29									-				feet
Tile   4   33   \$   6   24   4   4   4   4   4   4   5   5   15     Size   4   43   24   10   10   10   10   10     Size   5   12   4   4   5   15     Size   5   10   12   5   0   Alphaca   S. 8   17e.   Size   11   12   5   5   5   7     Size   11   12   5   5   5   7     Size   12   12   5   17     Size   17   12   5   18     Size   17   12   5   18     Size   18   12   5   17     Size   18   12   5   18     Size   19   12   5     Size   10   10     Size   11   12   14   29     Size   12   12   14     Size   13   12   14     Size   13   12   14     Size   14   14   14     Size   14   14   14     Size   14   14   14     Size   14   14   14     Size   15     Size   14   14     Size   14   14     Size   15     Size   14   14     Size   14   14     Size   15     Size   14   14     Size   15     Size   14   14     Size   15     Size   15     Size   14   14     Size   15     Size   15     Size   14     Size   15     Size   15     Size   14     Size   14     Size   15									10		3		×
8 12 4 43 ¼ in Q, 7 7e. 9 12 4 52 Sun due east, 7 55m. 10 12 5 0 Alphaca S. 8 17e. 11 12 5 9 ¾ sup. δ ⊙, 6 36m. 12 12 5 17 Twilight ends, 9 32e. 13 12 5 24 ℂ in apogee, 10 0e. 14 12 5 31 ¾ δ ∰, 8 49e. 15 12 5 38 ℚ south, 3 8e. 16 12 5 44 ¾ gr. N. lat. 5 9m. ← 18 12 5 54 ℚ gr. E. elong. 9 23m. 19 12 5 59 ሧ δ ⊙, 8 14e. 19 12 6 3 ℚ in ℧, 10 46m. 20 12 6 3 ℚ in ℧, 10 46m. 21 12 6 6 Ras Alhague S. 9 34e 22 12 6 9 Day breaks, 2 50m. 23 12 6 11 ¼ south, 10 55m. 24 12 6 13 Sun due east, 7 40m. 25 12 6 14 Vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 27 12 6 14 Vega on merid.10 14e 28 12 6 12 ℂ in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e.   11 29 ⅓ 26 10 26 10 Alphaca S. 6 59e.  28 12 6 10 26 10 Alphaca S. 6 59e.  29 12 6 10 26 10 Alphaca S. 6 59e.  20 12 6 10 26 10 Alphaca S. 6 59e.  20 2 6 3 ♀ 11 29 ⅙ 20 33 ♀ 11 29 ⅙ 21 29 ⅓ 22 6 10 26 10 Alphaca S. 6 59e.  21 12 6 10 26 26 26 3 ♀ 11 29 ⅙ 25 26 10 26 3 ♀ 11 29 ⅙ 26 10 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 26 30 27 25 41 26 30 27 25 41 26 30 27 25 41 26 30 27 25 41 27 25 25 25 25 25 25 25 25 25 25 25 25 25	7	12							11	20	4	29	
9 12 4 52 Sun due east, 7 55m. 10 12 5 0 Alphaca S. 8 17e. 11 12 5 9 \$ sup. \$\delta \circ, 6 36m\$. 11 12 5 9 \$ sup. \$\delta \circ, 6 36m\$. 12 12 5 17 Twilight ends, 9 32e. 13 12 5 24 \$\delta \circ, in apogee, 10 0e. 13 2 8 52 \$\pi\$ 14 12 5 31 \$\delta \delta \circ, 8 49e. 2 6 9 38 \$\pi\$ 15 12 5 38 \$\delta \circ, 8 49e. 2 6 9 38 \$\pi\$ 15 12 5 38 \$\delta \circ, 8 14e. 3 12 5 54 \$\delta \circ, 8 14e. 4 12 5 55 \$\delta \circ, 8 14e. 4 12 5 55 \$\delta \circ, 8 14e. 4 12 5 59 \$\delta \circ, 8 14e. 4 12 5 59 \$\delta \circ, 8 14e. 4 12 6 3 \$\delta \circ, 8 14e. 4 12 6 6 \$\delta \circ, 8 14e. 4 12 6 6 \$\delta \circ, 8 14e. 4 12 6 6 \$\delta \circ, 8 14e. 4 12 6 6 \$\delta \circ, 8 14e. 4 12 6 6 \$\delta \circ, 8 14e. 4 12 6 6 6 \$\delta \circ, 8 14e. 4 12 6 7 \$\delta \circ, 8 14	8	12	4						11	45	5	15	head
10 12 5 0 Alphaca S. 8 17e. 11 12 5 9 \$ sup. 6 ⊙, 6 36m. 12 12 5 17 Twilight ends, 9 32e. 13 12 5 24 € in apogee, 10 0e. 14 12 5 31 \$ 6 ₱, 8 49e. 15 12 5 38 \$ south, 3 8e. 16 12 5 44 \$ gr. N. lat. 5 9m. ← 3 32 11 17 gr. 17 12 5 49 Antares S. 8 42e. 18 12 5 54 \$ gr. E. elong. 9 23m. 19 12 5 59 ₱ 6 ⊙, 8 14e. 20 12 6 3 \$ qr. 8 14e. 21 12 6 6 Ras Alhague S. 9 34e 10 5 3 21 gr. 11 12 6 6 Ras Alhague S. 9 34e 10 5 3 21 gr. 12 12 6 9 Day breaks, 2 50m. 13 12 6 11 \$\mu\$ south, 10 55m. 14 12 6 13 Sun due east, 7 40m. 15 12 6 14 \$\mu\$ south, 10 3e. 17 12 6 14 \$\mu\$ vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 29 12 6 12 € in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e.  □ 9 6 41 neck 8 arms 1 2 8 7 arms 1 32 8 52 III 17 breast 22 46 10 27 breast 24 10 27 breast 25 6 9 38 III 26 6 9 38 III 27 5 45 bowels 28 12 6 3 8 14				52	Sun di	ie eas	st, 7 5	5m.	mo	rn.	5	59	φ
11 12 5 9									0	9	6		neck
12 12 5 17 Twilight ends, 9 32e. 13 12 5 24			5						0	35	7	24	8
13 12 5 24	12	12	5	17	Twilig	ht end	$\overline{\mathrm{ls}}, 93$	32e.	1	2	8	7	arms
14 12 5 31 以 6 乗, 8 49e. 15 12 5 38 ♀ south, 3 8e. 16 12 5 44 以 gr. N. lat. 5 9m. 台 3 32 11 17 空 12 5 49 Antares S. 8 42e. 18 12 5 54 ♀ gr. E. elong. 9 23m. 19 12 5 59 乗 6 ○, 8 14e. 20 12 6 3 ♀ in ♡, 10 46m. 21 12 6 6 Ras Alhague S. 9 34e 12 2 35 bowels 21 12 6 9 Day breaks, 2 50m. 23 12 6 11 以 south, 10 55m. 24 12 6 13 Sun due east, 7 40m. 25 12 6 14 Dog Days begin. 26 12 6 14 Vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 27 12 6 14 Vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 29 12 6 12 ℂ in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e. □ 3 9 11 29 %	13	12							1	32	8	52	п
15 12 5 38 ♀ south, 3 8e. 16 12 5 44 ♀ gr. N. lat. 5 9m. ← 17 12 5 49 Antares S. 8 42e. 18 12 5 54 ♀ gr. E. elong. 9 23m. 19 12 5 59 ₭ ♂ ○, 8 14e. 20 12 6 3 ♀ in ♡, 10 46m. 21 12 6 6 Ras Alhague S. 9 34e 12 12 6 9 Day breaks, 2 50m. 23 12 6 11 ∠ south, 10 55m. 24 12 6 13 Sun due east, 7 40m. 25 12 6 14 Dog Days begin. 26 12 6 14 ∨ south, 10 3e. 27 12 6 14 ∨ Vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 29 12 6 12 ⟨ in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e. ⊌ 3 2 46 10 27 breast 3 32 11 17 5 sets. eve 8 8 29 0 58 8 29 0 58 8 29 0 58 8 29 0 58 8 29 0 58 8 29 0 58 8 20 0 5 0 5 8 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	14	12	5	31	¥ 6:	<b>ģ</b> ,8	49e.		2	6	9	38	П
17   12   5   49   Antares S. 8   42e.   8   29   0   58   19   12   5   59   ¥   6   ○, 8   14e.   9   37   2   35   bowels   21   12   6   6   Ras Alhague S. 9   34e   1   47   5   3   21   12   6   6   13   2   50m.   10   5   3   21   21   26   14   2   50uh, 10   55m.   10   32   4   8   10   13   24   12   6   13   Sun due east, 7   40m.   11   27   5   41   10   10   10   10   10   10   10	15	12	5	38	2 sout	h, 3 8	Se.		2	46	10	27	breast
18 12 5 54 9 gr. E. elong. 9 23m. 8 29 0 58 9. 19 12 5 59 \ d O O, 8 14e. 9 4 1 47 8 20 12 6 3 Q in O, 10 46m. 9 37 2 35 bowels 21 12 6 6 Ras Alhague S. 9 34e 10 5 3 21 mg 22 12 6 9 Day breaks, 2 50m. 10 32 4 8 reins. 23 12 6 11 \(2\) south, 10 55m. 11 0 4 54 24 12 6 13 Sun due east, 7 40m. 11 27 5 41 loins 25 12 6 14 Dog Days begin. 11 57 6 31 m 26 12 6 14 Vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 1 15 9 23 \$\mathcal{t}\$ thighs 28 12 6 12 \(\mathcal{t}\$ in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e. \(\mathcal{t}\$\overline{\text{3}}\$ 9 11 29 \(\mathcal{t}\overline{\text{3}}\$ knees 30 12 6 10 Alphaca S. 6 59e. \(\mathcal{t}\$\overline{\text{3}}\$ 0 38 29 10 58 \$\mathcal{t}\$ \$\mathcal{t}\$ where \$\mathcal{t}\$ \$	16	12	5	44	ğ gr.	N. lat	. 5 9 m	. A	3	32	11	17	20
19 12 5 59 \( \psi \) δ \( \otimes \), 8 14e. 9 4 1 47 8.  20 12 6 3 \( \otimes \) in \( \otimes \), 10 46m. 9 37 2 35 bowels  21 12 6 6 Ras Alhague S. 9 34e 10 5 3 21 \( \otimes \) \( \otimes \) 22 12 6 9 Day breaks, 2 50m. 10 32 4 8 reins.  23 12 6 11 \( \psi \) south, 10 55m. 11 0 32 4 8 reins.  24 12 6 13 Sun due east, 7 40m. 11 27 5 41 loins 125 12 6 14 Dog Days begin. 11 57 6 31 m. orn. 7 25 m. loins 126 12 6 14 Vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 29 12 6 12 \( \otimes \) in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e. \( \otimes \) 3 9 11 29 \( \otimes \) knees 30 12 6 10 Alphaca S. 6 59e. \( \otimes \) 3 9 11 29 \( \otimes \)	17	12	5	49	Antare	s S. 8	3 42e.		se	ts.	eve	e 8	heart
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21 12 6 6 Ras Alhague S. 9 34e 10 5 3 21 mg reins. 23 12 6 11 24 south, 10 55m. 11 0 4 54 24 12 6 13 Sun due east, 7 40m. 25 12 6 14 Dog Days begin. 26 12 6 14 Vega on merid.10 14e 28 12 6 13 Twilight ends, 9 15e. 29 12 6 12 C in perigee, 1 42e. 30 12 6 10 Alphaca S. 6 59e.	19	12	5	59	ff Q	0,8	14e.		9	4			S
22   12 6 9 Day breaks, 2 50m.       10 32 4 8       reins.         23   12 6 11 2 south, 10 55m.       11 0 4 54         24   12 6 13 Sun due east, 7 40m.       11 27 5 41         25   12 6 14 Dog Days begin.       11 57 6 31         26   12 6 14 Vega on merid.10 14e       0 33 8 22         28   12 6 13 Twilight ends, 9 15e.       1 15 9 23         29   12 6 12 C in perigee, 1 42e.       2 6 10 26         30   12 6 10 Alphaca S. 6 59e.       3 9 11 29	20	12	6	3	Q in 8	3, 10	46m.		9	37			bowels
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30 12 6 10 Alphaca S. 6 59e. 😝 3 9 11 29 🥦										- 1		- 1	
- 12 0 10 11 Paulu 21 0 0001	- 1							2e.			_		
31 12 6 7 Day's decrease, 45m.   rises.   morn.   legs										- 1	11	29	
	31	12	6	7	Day's c	lecrea	se, 45	m.	rise	es.	mo	rn.	legs

None But Christ.—Other lovers, besides Christ, are in pursuit of you, and your soul has many wooers; but let it be a chaste virgin, and love but one.

Wher is Taura? -We asswer, God and his glorious attributes, Christ and his great salvation, the LUNATIONS. D. н. м. 3 г C Last Quarter, 7 11 New Moon, Holy Spirit and his heavenly grace, 1 16 41 M the Bible and its revelations, the 6 First Quar., 23 15 M principles and duties of a Christian, and the glorious realities of a future Full Moon. 1 30 1м state. W M  $\odot$ 0  $\odot$ Chronological Record. D D sets. lec N. rises l u 1 Pilgrims emb'd 1620. In this re-Do 7 W Sir Regin ald Bray d. 1501 gio a 1 57 7 14|17Th R. Arkright d. 1792. ŧ 537 13 17 31expect Fг -1 597 12|1715 sultry thunder gusts, but 1 Sa Admiral Hove d. 1799 in Ju. 0 7 11 Ben Jonson d. 1637. pan hard 5 17 43 A 10|16 Mo Jov. Jno. Trumbull, Jr. d. 1809 27 8 16 26 Th freezing and drifting 5 37 16 W Steamer Erie burned '41. s 1010 5 52 47 6 15 Th10 Riv. St. Lawrence named, 1535. 57 5 15 35 Fornado in Spain, '20. showers; 5 3 15 Fr 67 17 11 Sı 2 14 12 between here and there 5 7 7 59 8 7 13 Lord Ashburton, Sr., d. 1733. 5 1 14 41 Mol14 Jay's Treaty, 1795. will 5 96 59 14 .5 Tu 15 Bir Walter Scott born 1771. 106 W 16 be all kinds of weather 5 116 Th 17 Abbot Liwrence d. '55. at the 5 126 26 18 Lord John Russell born, 1792. 5 13 6 Sa 19 Cornad in Main, 1852. same 5 145 20 time. Look out for thun-5 156 27 21 Dr. Adam Clarke d. 1832 der 5 Μ. 16 6 50 Fu 22 Dr. Jer. Dwd. 1867. showers, 5 176 47 23 Dr. Increise Mither, d 1723 27 5 136 7 Th 24 ensued by dry sultry weather. 5 196 25 Cinnon first used in battle 1346 5 216 46 5 26 Louis Paillippe diet. 185). 216 43 2510 226 27 Cornado in Louisville, 1354. 41 4 Mo 23 5  $23\,\mathrm{f}$ Vapor clouds denote refresh 39 43 22 l'u 29 Parson Brownlow b. 1805. ing 5 216 37 25 5 30 Dr. Wm. Palev b 1743. show 5 33 0 Th 31 John Bunyan d. 1688. ers 5 256 34 39

A mother's love! O never sure, did sweeter or more holy feeling —
A flame from earthly dross so pure—on this our sinful world find dwelling;
A coin so free from base alloy—a love so near to that above.—
Angels might covet to enjoy a mother's deathless, tender love!

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8	6		č	18	$\overline{2}$	11 <sub>M</sub>	your ey	e-str	ings	shall	bre	ak, your
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01	144	<u>U</u>	12	Day	ueer	. 1h. 5	. т ш.	1 6	40	U	90	head

Most worthy is Christ alone of all your love, were it higher than heaven and broader than the world: "the chiefest among ten thousand."

LUNATIONS. D. H. м. C Last Quarter, 6 4 50 E
 New Moon, 14 1 49 E

TRUTH .- Be cautious in narrating anything that you adhere strictly to the truth. Men sometimes supply from their own invention things D Frst Quarter, 21 11 52M which their memory has not retained; a habit of this injures the

	Full Moon, 28. 0 24E memory, and	ab id i	t of s wic	th	is in	jures	the
W	M Chronological Record	1	0	1	0	0	)
D	Chronological Record.	۱.	ses.	1	_	dec	
$\overline{\mathbf{F}}$	Irish giant died 1806. Light	5	$\overline{26}$	6	33	0	-
Sa	2 Old Style ended 1752. warm		27	6	31	7	55
A	3 breezes, ensued by gusts of	5	28	6	30	7	33
Mo	4 Hudson river discovered, 1609.	5	29	6	28	7	11
Tu	Ulluman I. Ocana area Cor	5	30		26		<b>4</b> 9
W	0,000100111	5	31		25	6	27
Th	7 wind, rain and thunder. A		32		23	6	4
Fr			33		21		52
Sa	9 U. States first so styled, 1776.	5	34		20	5	19
A	10 serene, pure wholesome atmos-	5	35	1 -	18		56
Mo	11 Mary Chandler d. 1745. phere.	5	36		16		33
	12 Admiral Foote born 1806. Be-		37		15	4	10
W	1,00000	5	38	1 -	13	3	47
Th	14 comes hazy and cool. South-	5	39	-	11		.4
Fr	15 Slavery abol. in Mexico, 1829.	5	40		10	3	1
Sa	16 Fahrenheit died, 1736. ern		41	1 -	8	2	38
A	17 Explosion Pitts. arsenal, 1863.	9	42		6	2	15
Mo	18 winds bring rain. Cool morn-	3	43	1	5	1	52
Tu	19 First Eng. printed book, 1471.	T.	44 45	ı -	3.	1	28 5
W	20 Emmet's tragic end, 1803. ings	5	46	١-	0	0	42
	21 Sir Walter Scott d. 1832. and	5	47		58	0	18
Fr Sa	22 warm afternoons. Changeable 23 Harlan Page died 1834. winds	5	48		56	dec	
A	24 Expl. Pitts. marble works, '60.	5	49	1	55	0	28
	25 Mrs. Hemans born 1794. seem	5	50	1 -	53	0	52
	26 to threaten rain in many places.	5	51		51	1	13
W	27 1st rail road in the world, 1825.	5	50		50	1	39
	28 Gr. storm in New Eng'd, 1838.	5	48	1.5	48	2	2
Fr	29 Earthq. dest'd Avelino, 1732.	5	46	1 -	46	2	25
Sa	30 Month ends dry and warm.	5	45	1	45	2	49
54	001 223,000					-	

This Life! What is it? The vision of a day—the pleasure of an hour; then gone, and gone forever! No, not gone forever, for man will live in apture or in woe, as the result of a few years of life—a few days spent in rime. How fearful the thought! What eternal interest hang upon life's tfleeting moments! Joys eternal, or pangs interminable, and all depending on the course we take—the way we live.

24		8	C	9	11	53 E	<u> </u>					
		d d	ď	10	0	26M						led to the
A		d	Q	14	5	29 E	influence minds of					
\$ Q 60			Q	15	10	5 M	reason an	d ex	peri	ence	for	bid us to
¥		ძ <b>ქ</b>	0	10	0	48M	expect the					
1.		3	Q	21	8	39 E	principle.					J
h						0 g F4		1				
M	_	sou		Ast	ronon	ical Phe	nomena.			٠,	. 1.	. D
D	н.	Μ.	8.	-						_		signs.
	11					ks, 3 4			11		43	
						east, 6	37m.	8	36		28	
3	11	59	16	Q 8	ta.,	4 53m.		9			12	neck
						3 49e.		9	31	3	56	8
5	11	58	36	Day	13 h	iours l	ong.	10	3	4	41	arms
6	11	58	16	C in	apo	gee, 7 🛭	30m.(7.)	10	38	5	27	п
7	11	57	56	ъ s	ta., 1	0 40n	). `´	11	20	6	14	П
8	11	57	36	ğβ	r. S.	lat., 7	12m.	mc	rn.	7	3	breast
9	11	57	15	Den	ib S.	, 9 256	e. A	0	7	7	53	<u> </u>
10	11	56	55	[wil	ight	ends,	7 54e.	1	0	8	44	heart
11	11	56	34	b :	outh.	, 6 52e		1	58	9	34	R
12	11	56	13	Pole	* F	i. elong	r., 7 50e	3	0	10	23	bowels
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30 11 50 0 Day's decr. 3h. 17m. 3 1 5 neck Have you, brother, tried to save an imperilled soul? Have you put forth every effort you could think of? Have you thrown the rope of the Gospel to him, tossed on the sea of temptation, and threatening to be swallowed up and lost ben ath the waves? And ser you ready to give over, weary of the fruitless attempts?—Give not over, throw the rope yet once more—It may be this throw that will save a deathless soul

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LUNATIONS. D. H. M. ℂ Last Quarter, 6 012 E

THERE is but one way to secure peace of conscience, and the peace C Last Quarter, 6 0 12 E of society; but one way to secure civil and political rights; but one way to secure civil and political rights; but one way to secure everlasting felicity; this is God's own way; it is pre-

	⊙ Full Moon, 28 2 54M scribed by his irreversible decree; it is in entire obedience to his laws.													
W	M	1	1		1	0	(	5						
$\ddot{\mathbf{D}}$	D	Chronological Record.	ri	ses.	sets.		de	S.						
A	$\overline{1}$	Origin of steamboats,' 07. Seve	5	56	5	$\overline{43}$	0	1						
Mo	2	ral days of clear, dry	5	57	-	41	3	35						
Tu	3	Gr. earthq. at Jamaica, 1780.	5	58	5	40	3	59						
W		Belgian independence, 1830.	5	59	5	38	4	22						
Th	5	Lord Cornwallis d. '05. weather	6	0	5	36	4	45						
Fri	6	with dense morning fogs.	6	1	5	35	5	8						
Sat	7	Peace of Aix la-Chapelle, 1748.	6		5	33	5	31						
A	8	1,100 men lost at sea, 1744.	6	3	5	32	5	54						
₹Mo	9	Home, wrecked, 100 men; lost'37.		4	5	30	6	17						
Tu	10	Southerly winds bring much	6	5	5	28	6	40						
W	11	Sam. Wesley d. '37. small rain.	6	6	_	27	7	3						
Th	12	Chief Jus. Taney d. '64. Serene	6	7	5	25	7	25						
Fri	13	59 Knights burned at Paris,	6	8	5	24	7	48						
Sat	14	1307. balmy days with	6	9	5	22	8	10						
A	15	Virgil, poet, b., B. C. 70. cool	6	11	5	21	8	32						
+Mo	16	P. Jones rewarded, 1787. morn-		12	5	19	8	55						
Tu	17	J. Dickinson d. 1747. ings. The	6	13	5	18	9	17						
	18	air seems to		14	5	16	9	39						
Th	19	Lafayette festival, '24. threaten	6	15	5	1.5	10	0						
Fri	20	Earthq. destroyed Lima, 1687.	6	16	5	13	10	22						
Sat	21	Dr. Smollet d., 1771. rain. N.	6	17	5	12	10	44						
A	22	West winds produce	6	18	5	11	11	5						
Mo	23	Lucy Walker explo'd,60 lost '44	6	19	5	- 9	11	26						
Tu	24	Missouri Relle sunk,30 lost '34.	6	20	5	8	11	47						
		Philadelphia settled, 1682. a		22		6	12	8						
Th			6	23	5	5	12	28						
Fri	27	Secretary Cox b., '28. soon sets	6	24	5	4	12	49						
Sat	28	Earthq.againdestr'dLima,1746	6	25	5	2	13	9						
		Monmouth sunk, 250 lost, '37.		26	5	1	13	29						
⊮Mo	30	in for cold rain and sleet.	6	27		0	13	49						
Tu	31	Eve-where only fools run riot	6	28	4	59	14	8						

MAKE HOME ATTRACTIVE.—When a child begins to hate his home, he has already reached the "border states" on his way to the devil's territory. Be careful how you trust your sons with a nighr key; it has opened to them many a door to ruin. If your children are from home at night, you should know where they are.

	OCTOBER, 1871. 25												
24	24 6 € 7 4 7 E												
Ĥ	6		$\mathbb{C}$	7	10	48 E	Reve	L V	nr se	ecref	s to	none, un-	
07 254 40	6		$\mathbb{C}$	11	9	39 E						terest to	
ğ	6		$\mathbb{C}$	12	9	6 Е				в уо	urs t	hat they	
δ	6		$\mathbb{C}$	17	6	46 E	should l	oe ke	pt.				
þ	6		$\mathbb{C}$	19	4	14 M							
M	0 s	so u	th.	Antan		-1 Di		1	C		D	(	
$\mathbf{D}$	н.	м.	S.	Astro	поппо	al Pher	юшеца.	ris	ses	sou	ıth.	signs.	
1	11	49	41	Øgr.	in	erih.	8 <b>5</b> 2e.	7	30	1	49	neck	
2		19		Day b				8	0	2	34		
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5	11 4	18	27	ğ ó	ÎÝ.	3 01	n.	9	58	4	55	breast	
6	11 4	18	9	ğ so	uth,	10 4	7m. ♠	10	49	5	45	25	
7	11 4	17	52	Short	est t	wiligh	nt.	11	44	6	35	heart	
	11 4	17					h.35m	mo	rn.	7	25		
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	11 4		4	4 sout	h, 5	48m		4	27	11	0	φ.	
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No	THING		т Н	EAVEN.	When	n Melan	cthon was		ng h			served to	

NOTHING BUT HEAVEN,—When Melancthon was dying he was observed to be much in prayer for several hours together. Being asked by a friend if he wanted any thing, he replied: "NOTHING BUT HEAVEN? do not trouble me by speaking to me."

LUNATIONS. D. H. M. ( Last Quarter 5 7 35 M ● New Moon, 12 11 49 M D First Quar. 19 3 27 M O Full Moon, 26 8 33 E

ONE half of the unhappiness we have in this life exists because of too much sensitiveness, and a morbid disposition which allows triffes to weigh heavily on our minds. A triffing loss or inconvenience often causes mose annoyance than a much greater sorrow.

	O Full Moon, 20 8 33 E grea er serrow.												
	M	Chronological Record.		) E		9	્⊙						
_	D			es.			dec.						
We	1	Earth'q. at Lisbon, 1755. Be-	6	30	1	57	0	7					
Th	2	Princess Amelia d. 1810. gins				56	14	47					
Fr		David Leech died. 1858. with	6	32	1	55	15	6					
Sa	4	a few days of fine, serene.	6	23	1	54	5	24					
A	5	Red shower fell in Holland, '19	6	34	4	53	5	43					
Mo	6		6	35	3	52	16	1					
Tu		Christ'y suppr'd in France '94	6	37	ł	51	16	19					
We	8			38	4	50	16	36					
Th	9	Deluge began, B. C. 2348. cold.	6	39	ŧ	49	16	54					
$\mathbf{Fr}$		1st white child b. in N. E 1620		40	4	48	17	11					
Sa	11	Com. Campbell d. 1820. raw	6	41	1	47	17	27					
A	12	winds and settled rain. Clears	6	43	4	46	17	44					
Mo	13	Sir John Moore born, 1761.	6	44	1	45	18	0					
Tu		Cowper's ballad J.Gilpin, 1782	6	45	4	44	18	16					
We		Cowper, poet, born, O.S. 1731		46	1	43	18	31					
Tb	16			47	4	42	18	46					
$\mathbf{Fr}$	17	Q'n Elizab'h beg. to reign 1558		48	1	41	19	1					
Sa	18	Secretary Creswell, b. 1828. sets	6	50	1	41	19	16					
A	19	Blacks possess St. Domingo'03	6	51	1	40	19	30					
Mo	20			52	1	39	19	43					
$T_{\mathbf{u}}$	21	Phoenix burned, 1847. North		53	1	39	19	57					
We	22	Lawrence Sterne b. 1713.	6	54	4	38	20	10					
Th	23	First balloon ascension, 1782.	6	55	4	38	20	23					
$\mathbf{Fr}$	24	westers, spitting snow, produce	6	56	4	37	20	35					
Sa	25	Dr. Watts d. 1748. winter		58	4	36	20	47					
A	26	Remarkable tempest, 1703.	6	59	1	36	20	58					
Mo		Hurricane in Missouri, 1850.	7	0	1	36	21	9					
Tu	28	sensations. Clears up, but soon	7	1	1	35	21	20					
We	29	John Leech b. 1767. begins to	7		1	35	21	30					
Th		John Selden died, 1654. snow		3	4	35	21	40					
	<u> </u>	<del></del>	-										

With God as our God we are safe and happy everywhere. A gentleman crossing a dreary moor came upon a cottage, and entered into conversation with its immate, who was standing at his garden gate. When about to leave he said, "Are you not atraid to live in this lonely place?" "Oh, no," said he, "for faith closes the door every hight, and mercy opens it in the morning."

			NO	VE	MBE	R, 18	71.				27
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21			y sou							15	he d.

No Time -He who cannot find time to consult his Bible, will ore day find that he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail.

2 20 8 58

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9 41

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70

25 neck.

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5

5 47

24

22 11 46 18 b south, 2 28e.

23 11 46 34 Q south, 8 48m.

27 11 47 47 Arietis S. 9 34e.

48

24 11 46 51 Pole \* on meri. 8 57e 4 24 10

25 11 47 9 Day breaks, 5 21m. 5 26 11 26 11 47 28 Twilight ends. 6 13e. rises 11

7 Days decr 5h 34m.

29 11 48 28 C in apagee, 1 62. 6 3

48 50 Mensar S. 10 17 A

TREE OF LIFE .- Trees and woods have twice saved the world-first

LUNATIONS.

LUNATIONS. D. H. M. C. Last Quarter, 5 1 25 M. New Moon, 11 10 42 E.

by the ark, then by the cross : making full amends for that evil fruit of D First Quarter 18 3 21E the tree of Paradise, by that which

	irst Quar			the tree of was borne o	l'ar	adis be t	e, l ree	y th in G	at w	nich ha.
	full Moon	, 26	4 15E	was corne						
	M	Chronole	gical Reco	rd.	٠.٦	9		•	, Θ	
D	D					es.			dec.	
Fri	1 Portug	cal inde	ep. 1640	). Dense	7			34	0	7
Sat	2 Lady I	Frankli	n sunk,1	6 lost,'35	7			34		<b>5</b> 9
A	3 Earthq, in	Barbary,	60,000 per	ish'd, 1759.	7		Ŧ			8
Mo	4 clo	uded si	kies and	! variable	7			34		16
Tu	5 Eng. I	3ible tr	ansl'n 16	311. cold	7			33		24
W	6 Diet of	f Worm	$_{ m is\ met,15}$	640.winds	7			33		31
Th	7 Rev J	ames M	Ieikle di	ed, 1799.	7			33		38
Fri				ow, sleet.		11	1	1		45
Sat	9 John I	Milton 1	b <u>orn,</u> 16	08. and	7			33		51
A	10 Hon. V	Walter	Lowrie l	b., 1784.	7	12	4	33		56
Me	11 Indian	a admi	tted 181	6. per-	7	13	1	34	23	1
Tu	12 ha	ms cole	l rain,	Becomes	7			34		6
W	13 New Z	ealand	aisc'd,16	642. <b>c</b> lear	7	15	4	34	23	10
				319. and		16	4	34	23	14
	15 Prince				7	16	4	34	23	17
				uds arise,	7	17	1	35	23	20
A	17 French	Milan	decre., 1	1807 <i>well</i>	7	18	1	35	23	23
Mo	18 Soame	Jenyns	s died, 1	781.	7	18	1	35	23	24
Tu	19 Belle 2	Zane su	nk, 20 l	ost, 1845.	7	19	1	36	23	26
				ne winter.		20	4	36	23	27
				,'76. Sets		20	1	37	23	27
				urn'd,640		21	ŧ	37	23	27
Sat				produces		21	1	38	23	27
A	24 Hon. 1	Ed. M.	Stanton	d., 1869.	7	22	4	38	23	26
	25 Chief				7	22	1	39	23	25
	26 38 Ind				7	22	4	39	23	23
117				nues vari	7	23	1	<b>4</b> 0	23	20
	28 Indian	nan & c	rew.110.	lost,1778	7			41		18
Fr	29 Russ'n	Imp r	alace bu	ru'd, '37.	7		5	41		14
	30 Ord. o	f Jesui	ts found	ed, 1535.	7			42		10
				f the year		24		43		6
				ance orator v			-			ted

AN APT REPLY -An eloquent temperance orator was recently interrupted in the midst of an earnest address, by the interrogatory-" What shall we do with all the grain that is now required for distilling?" "Feed the drunkard's wife and children with it. They have gone hungry long enough," was the ready reply.

		-					
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7						avi	ng taken
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1		49	12 24 8 €.—₩ 8 €. 8	20	3	11	heart
2		<b>4</b> 9	35 Day breaks, 5 28m.   9	18	4	6	R
- 3	11	49	59 24 south, 3 20m. 10	20	4	47	R
4	11	50	23 Algenib S. 7 12e. 11	23	5		bowels
5	11	<b>5</b> 0	47 \geq gr. S. lat. 6 28m.   mc	rn.	6	19	ny
6	11	51	13 5 gr. S. lat. 3 19e. 0	27	7	4	reins
7		51	39 9 gr. W. elong. 11 6e (6th.) 1	33	7	50	-25
8	11	52	5 I'wilight ends, 6 14e. 1	43	8	38	loins
(9)		52	32 Pole n merid. 758e. 3	55	9	29	m.
10		52	59 \(\delta\) 6 \(\hat{b}\) .10 33e. (11th) 5		10		thighs
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31	13	3	15 $\oplus$ nearest the $\bigcirc$ . 0 6e 9	13	3	3]	bowe's

Sixce I have known God in a saving manner, painting, poetry and music have had charms unknown to me before. O, how it heightens the enjoyment of things that once was a source of pride!

U.

JU.,

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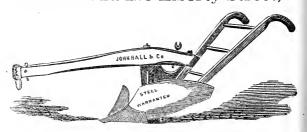
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#### NO BACKWARD MOVEMENT.

MAN is constantly advancing to the eternal world. He cannot go back to improve privileges that have been wasted. Life cannot be travelled again, and each footprint is made to be seen by us no more. Onward we must go. He that comes after us may profit by our follies, and track our way nearer and nearer to the beach where the ocean of eternity rolls—he may see step after step in the sand till he comes to the last, half washed away by the tide, where we plunged into the vast ocean and disappeared forever; but backward we cannot go, to pick up the golden gems which we once passed with indifference, as they lay sparkling at our feet. Onward we are moving, and onward we must continue to move. How solemn, then, does life seem in its progress! And how loud the admonition to improve the golden moments as they fly, for saving the soul, blessing the race, and giving glory to God.

#### THE NAME OF JESUS.

WHEN a person is dear, everything connected with him becomes dear for his sake. Thus, so precious is the person of the Lord Jesus in the estimation of all true believers, that everything about him they consider to be inestimable beyond all price. "All thy garments smell of myrrh, and aloes, and cassia," said David, as if the very vestments of the Saviour were so sweetened by his person that he could not but love them. Certain it is, that there is not a spot where that hallowed foot hath trodden, there is not a word which those blessed lips have uttered, nor a thought which his loving Word has revealed, which is not to us precious beyond all price. And this is true of the names of Christ—they are all sweet in the believer's ear. Whether he be called the Husband of the Church, her Bridegroom, her Friend; whether he be styled the Lamb slain from the foundation of the world, the King, the Prophet, or the Priest—every title of our Master—Shiloh, Emmanuel, Wonderful, the Mighty Counsellor every name is like the honeycomb dropping with honey, and luscious are the drops that distil from it. But if there be one name sweeter than another in the believer's ear, it is the name of Jesus! it is the name which moves the harps of heaven to melody. Jesus, the life of all our joys. If there

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be one name more charming, more precious than another, it is this name. It is woven in the very warp and wood of our psalmody. Many of our hymns begin with it, and scarcely any that are good for anything end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless otatorio in two syllables; a gathering up of all the hallelujahs of eternity in five letters.

"Jesus, I love thy charming name; 'Tis music to mine ears'

-Spurgeon

#### IMMORTALITY OF GOODNESS.

THERE is nothing, innocent or good, that dies and is forgotten. Let us have and hold to that faith. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes or drowned in the deepest sea. There is not an angel spirit added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten! Oh, if good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy and purified affection would be seen to have their growth in dusty graves!

#### A MOTHER'S GRAVE.

THERE is a tender pathos in the following incident from the British Mail. It suggests the sad thought that many a home is made utterly desolate by a mother's death, and that children are often ruined by the loss of her comforting and restraining love.

Some gentlemen passing through the beautiful village of Renton, about nine o'clock at night, had their attention directed to a dark object in the church-yard. On going to ascertain what it was, they found a boy of tender years lying flat on his face, and apparently sound asleep, over a recently made grave. Thinking it not a very safe bed, they teok him up and asked him how he came to be there. He said that he was afraid to go home, as his sister, with whom he resided, had threatened to beat him. "And where does your sister

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Many of the Vermifuges which have heretofore held a high place in the public confidence, have been composed of ingredients so nauscous as to render their administration, in many cases, an impossibility, and at the same time been so violent in their action (causing in many instances severe pain in the stomach and bowels, with vomiting and purging), as to render them only admissible in cases where no other remedy has been within reach; while on the other hand, many if not all of the popular Worm Candies, Confections, &c., contain either mineral or vegetable purgative ingredients, harsh in their operations or deleterions in their offects.

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Price, 50 Cents per Bottle.

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WHOLESALE AGENTS.

live?" asked one of the party. "In Dumbarton," was the answer. "In Dumbarton—nearly three miles off; and how came you to wander so far away from home?" "I just came," sobbed the poor little fellow, "because my mother's grave was here." His mother had been buried there but a short time before, and his seeking a refuge at her grave in his sorrow, was a beautiful touch of nature in this child, who could scarcely have yet learned to realize the true character of that separation which knows no reunion on earth. Thither had he instinctively wandered to sob out his sorrows, and to moisten with tears the grave of one who had hitherto been his natural protector, for he had evidently cried himself to sleep.

#### A WIFE'S INFLUENCE.

A CHRISTIAN woman gave her hand to the man on whom she had already p'aced her tenderest affection. He possessed almost every grace but the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habit in that place, of using God's name in vain in common conversation. His new and much beloved wife sought to reclaim him. She took advantage of his love to her to win him to Christ, and she effectually succeeded. One day as she was standing before him, in company with a few friends who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife and saw her in tears. He was confused. She raised her hand and gently pressed his chin. "Oh!" said she, "If you only knew how much I love that dear name, you would never again pain my heart by trifling with it." His heart was touched. He was unable to proceed. He asked her forgiveness, and soon left the room. In this way he was saved from ruin, and is now an eminent example of piety.

#### THE ENDLESS REST.

THERE are no weary heads or weary hearts on the other side of Jordan. The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. Jesus now allows us to rest on his

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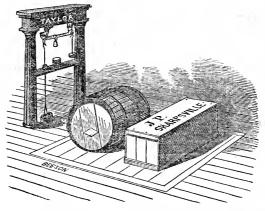
PITTSBURGH, PA.

bosom. He will soon bring us to rest in his Father's house. His rest will be glorious. A rest from sin; a rest from suffering; a rest from conflict; a rest from toil; a rest from sorrow. The very rest that Jesus enjoys himself. We shall not only rest with him, we shall rest like him. How many of earth's weary ones are resting in his glorious presence now? It will be undisturbed rest. Here the rest of the body is disturbed by dreams, and sometimes by alarms; but there are no troublesome dreams or alarming occurrences there. A little while, and thou shalt enter into rest.

#### BEREAVEMENT.

FEW of us are happy enough to be the members of an unbroken family circle. Sooner or later death enters into the healthiest home, and a Christmas or birthday festival seldom comes round without reminding the living of some "vanished hand" or voice that is still forever. Now it is little Will, whose shrill treble no longer helps to swell the merry noise; or, again, it is the patriarch of the flock, whose venerable presence has ceased to make the chimney corner look sacred. The "fell sergeant" will not be decied. There may sometimes be an unwonted interval in his terrib'e visits; but the inevitable moment will arrive when drawn blinds and closed shutters will proclaim to our neighbors that there is death in our house. What a solemn hush falls upon those who remain behind, when the soul of a beloved friend or relation has departed! Even the most careless and light-hearted feel the sacred influence of the hour. Silence reigns in the chamber where the dead is lying, and throughout the whole house the foot of the mourner falls softly, the voice naturally sinks into a whisper, and, except in some rare cases, we cannot bear to part with the well-known form now vacant of its spirit. We love to look again and again at the familiar face with sealed lips and pale cheek. We deck the brow with flowers. We delay till the latest instant to close the coffin, for it is only then that we begin really to feel the bitterness of bereavement. At length, not in indecorous haste, but when all has been done that tenderness and delicacy can suggest, we carry forth our sad burden to its grave; and when we return to the chamber where the dead had lain, a fresh tear and the words gone! gone! gone! Reader, dying is serious work!

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#### PRAYER IN THE HOUSEHOLD.

I was once told of a cottage patriarch who was born in those days when Scotland had a church in almost every house. When he left a pious parents' home he pitched a tent for himself, and erected a family altar. Round that altar a good number of olive plants grew up; but one by one were either planted out in families of their own, or God took them, till he and the partner of his home found themselves, just as at their first outset in life, alone. But their family worship continued as of old. At last his dear fellow-traveller left him. Still he carried on the worship by himself. So sweet was the memory of it in his father's house, and so pleasant had he found it in his own, that he could not give it up. As he sat in his silent habitation morning and evening, his quivering voice was heard singing the old psalm tunes, reading aloud the chapter, and praying, as if others still worshipped by his side. He had not found it a dull, but a most delightful exercise.

#### THE HOUR OF TRIAL.

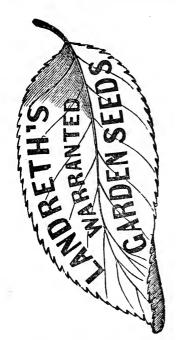
Colonel Ethan Allen, of Vermont, openly rejected the Christian religion, and wrote a work against it. But how little faith he possessed in his own principles when put to the test, will be seen from a fact related by Dr. Dwight: While the colonel was engaged in reading some of his own writings to a friend, a message was brought that his daughter was at the point of death. His wife, a pious woman, had instructed her child in the truths of the Bible. When the father appeared at the bedside, the daughter affectionately looked at him and said, "Father, I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" On hearing this question the colonel was much distressed, and after a pause replied, "Believe IN WHAT YOUR MOTHER HAS TAUGHT YOU."

Reader, that hour of trial will overtake us all! be ready

for it; rest your hope on Christ.

#### YE ARE MY FRIENDS.

What infinite condescension in Jesus, to call us worms his friends! But he not only calls us so, but treats us as such, and expects his friends to do whatever he commands us. Is



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Jesus thy friend? Then visit him often, let him hear thy voice in prayer and praise; then trust him confidently, let him see a proof of thy faith in thy dependance; then walk with him in love, let him enjoy much of thy company; then expect him to be thy friend in sickness and health, in poverty and plenty, in life and death. If Jesus is our friend we can never be destitute; if father and mother forsake, he will take us up and take us in; we can never be miserable, he will receive us and be a Father unto us; we can never be meglected, for he will never fail us nor forsake us, but will do for us all he has promised in his word. He will defend us from foes, visit us in sickness, and cheer and support us in death. Precious Lord Jesus! be thou my friend, call me thy friend, and treat me as such in life, in death, at the judgment, and before thy Father's face forever.

#### THE LOSS OF LOVED ONES.

THE loved ones whose loss I lament are still in existence; they are living with me at this very time: they are like myself, dwelling in the great parental mansion of God; they still belong to me as I to them. As they are ever in my thoughts, so perhaps am I in theirs. As I mourn for their loss, perhaps they rejoice in anticipation of our re-union. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not always have them around me. If a journey took them from me, I was not therefore unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of the Father, like dearly beloved relations who are in separate rooms? Have we therefore ceased to be relations?

#### LOVE FOR THE SOULS OF CHILDREN.

LET me charge it upon parents, that they make proof of their own Christianity by looking well to the Christianity of their children. They profess the rewards and glories of paradise to be the noblest objects which an immortal spirit can aspire after. To those objects, then, let them guide the amTHE PITTSBURGH

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bition of those young immortals who are under their own roof; and instead of regarding them as the inmates of a habitation which is to last forever, let them be treated as passengers in the same vessel with themselves-as fellow-voyagers to an eternal home. In the work of their common preparation for such a home, let them not cease to ply the household with their precepts or to ply heaven with their prayers. Paul travailing in birth that Christ may be formed in his converts, is fit to image forth the efforts, the assiduity, the intense moral earnestness wherewith parents should long and should labor for the conversion of their children. sured that this is an object for which one and all may be instant in season and out of season, and that no application, however pointedly directed, and however urgently borne home on the conscience of any of your offspring, if, under the guidance of that wisdom which winneth souls, is too much for an achievement so precious. O, remember that under the roof of your lowly tenement there might happen an event which shall cause the high arches of heaven to ring with jubilee; and that surpassing far the pomp of this world's history, is the history of many a cottage home, at which a son or daughter turned to righteousness, becomes the reward of a parent's faithfulness, the fruit of a parent's prayer.

#### THE ASSURANCE OF THE GIFT.

It is not a bit more certain that the light of your lamp will fall this evening on the page of your Bible, as you read your chapters of it, than it is that the light of God's Holy Spirit will this evening shine on that same page, if you heartily pray for it. And not all the commentaries and lexicons of scholars and divines will stand us in such stead to make us feel the deep meaning and blessed comfort of God's holy word, as the illumination of the Holy Spirit; there is nothing else in this world that will so bring it home to us. Now that is God's message to me, even me! And not all the old memories that gather round the book, which we have known since we knew anything-and whose words will stay with us when all other words are forgotten-can so avail to warm and touch our hearts, as one breath of that kindly Sanctifier and Comforter. When we read our Bibles, at least morning and evening every day, let us for a moment look up to God and pray, "Fill me with thy Spirit!" We cannot too often offer

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that prayer; we never can offer the prayer that is more sure to be answered! All grace is of him, for whose coming it was expedient that even Christ should go; and when we do not know the grace we specially need, he knows; and if he dwell in us, he will work that in us! Let us offer that prayer daily, hourly—in every little pause of our work—Fill us with thy Spirit!

"Dependent on thy bounteous breath,
We seek thy grace alone;
Through childhood, manhood, age and death,
To keep us still thine own."

#### A GREAT MYSTERY.

The body is to die .-- No one who passes the charmed boundary comes back to tell. The imagination visits the land of shadows, sent out from some window of the soul over life's restless waters, but wings its way wearily back without a lifeleaf within its beak as a token of emerging life beyond the closely-bending horizon. The great sun comes and goes in the heavens, yet breathes no secret of the ethereal wilderness. The crescent moon cleaves her nightly passage across the upper deep, but tosses overboard no signals. The sentimental stars challenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp. Between this and the other life there is a great gulf fixed, across which neither feet nor eye can travel. The gentle friend whose eyes we closed in their last sleep long years ago, died with rapture on her wonder stricken eyes, a smile of ineffable joy upon her lips, and hands folded over a triumphant heart; but her lips were past speech, and intimated nothing of the vision that enthralled her.

#### WE FADE AS A LEAF.

As the trials of life thicken, and the dreams of other days fade, one by one, in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed to the pinnacle of fame, or revel in luxury and wealth, go to the grave at last with the poor mendicant who begs pennies by the wayside, and like him are soon forgotten. Generation after gen-

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eration, says an eloquent modern writer, have felt as we feel, and their followers were as active in life as ours are now. They passed away as a vapor, while nature wore the same aspect of beauty as when the Creator commanded her to be. And so likewise, shall it be when we are gone. The heavens will be as bright over our graves as they are now around our path; the world will have the same attraction for offspring yet unborn that she had once for ourselves, and that she once had for our children. Yet a little while, and all this will have happened! Days will continue to move on, and laughter and song will be heard in the very chamber in which we died; and the eye that mourned for us will be dry and will glisten with joy; and even our children will cease to think of us, and will not remember to lisp our name.

#### AN INCIDENT IN THE LIFE OF A STUDENT.

Owing to early corrupting influences, I was, on the sub ject of religion, inclined to be careless and skeptical, and had for years been living accordingly, but ere I was aware a new but simple thought attracted my attention. Commencing to write a letter, I, as usual, made use of 1869-thinks I, why 1869? what does that mean? the answer forced itself upon me-the epoch of the birth of Christ! Why is everything dated from the birth of this man? Can it be possible that this despised Galilean hath by universal consent given rise to an epoch of dating to the world, for all time to come? Why not from the birth of some of the great ones of the earth, such as Alexander the Great, or Julius Cæsar? This thought at once arrested my skepticism and held it for trial. and from the weight of testimony brought to bear, it had to die; and like Peter in the Gospel, I was forced to exclaim, "Thou art Christ, the Son of the living God."

#### A WIDOW AND HER SON.

Some years ago a pious widow, who was reduced to great poverty, had just placed the last smoked herring on her table to supply her hunger and that of her children, when a rap was heard at the door, and a stranger solicited a lodging and a morsel of food, saying that he had not tasted bread for twenty-four hours. The widow did not hesitate, but offered a share to the stranger, saying, "We shall not be forsaken,

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or suffer deeper for an act of charity." The traveller drew near the table; but when he saw the scanty fare, filled with astonishment, he said, "And is this all your store? and do you offer a share to one you do not know? then I never saw charity before. But, madam, do you not wrong your children by giving a part of your last morsel to a stranger?"
"Ah," said the widow, weeping, "I have a boy, a darling son, somewhere on the face of the wide world, unless heaven has taken him away, and I only act toward you as I would that others should act toward him. God, who sent manna from heaven, can provide for us as he did for Israel; and how should I grieve if my son should be a wanderer destitute as you, and should find shelter even as poor as this, and be turned unrelieved away." The widow stopped, and the stranger springing from his seat, clasped her in his arms; "God, indeed, has provided just such a home for your wandering son, and has given him wealth to reward the goodness of his benefactress. My mother; O my mother!" was indeed her long-lost son, returned from India. He had chosen this way to surprise his family; but never was surprise more complete or more joyful. He was able to make the family comfortable, which he immediately did, the mother living for some years longer in the enjoyment of plenty.

#### HOW SOON FORGOTTEN.

So lately dead; so soon forgotten. This the way of the world. Men take us by the hand and are anxious about the health of our bodies, and laugh at our jokes, and we really think like the fly on the wheel, that we have something to do with the turning of the earth. Some day we die and are buried. The sun does not stop at our funeral; everything goes on as usual; we are not missed in the streets; men soon laugh at others' jokes; one or two hearts feel the wounds of affliction; one or two memories still hold our names and forms; but the crowd moves in daily circles; and in a few days the great wave of time sweeps over our steps and washes out the last vestige of our lives.

TRUTH.—A man noted for truth is a bulwark in society. You can depend upon him. He is a sort of power of nature—of God. There is that about him which awes you, and unless you are like him, troubles you. Such men keep society from

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falling into absolute corruption. So long as they remain, the battle in favor of evil is not won. But they will triumph ultimately; they must, as truth is never wholly vanquished—she still remains in nature, and is the child of God, her domain extending over the earth.

A Good Woman.—I account a pure, pious, beautiful, intelligent and well-bred woman the most attractive object of vision and contemplation in the world. As mother, sister and wife, such a woman is an angel of grace and goodness, and makes a heaven of the home which is sanctified and glorified by her presence and influence. An element of society, she invites into finest demonstrations all that is good in the heart, and shames into secreey and silence all that is unbecoming and despicable. There may be more of greatness and of glory in the higher developments of manhood, but; surely, in womanhood God most delights to show the beauty of holmess and the sweetness of the love of which he is the infinite source.

GOD OBSERVANT OF SMALL THINGS .- He upholds the sparrow's wing, clothes the lily with his own beautifying hand, and numbers the hairs of his children. He holds the balancings of the clouds. He maketh small the drops of rain. It astonishes all thought to observe the minuteness of God's government, and of the natural and common processes which he carries on from day to day. His dominions are spread out, system beyond system, system above system, filling all height and latitude, but he is never lost in the vast or magnificent. He descends to an infinite detail, and builds a little universe in a drop of water or grain of sand He carries on a process of growth in every tree, and flower, and living thing; accomplishes in each an internal organization, and works the functions of an internal laboratory, all too delicate for eye or instrument to trace. He articulates the members and impels the instincts of every living mote that shines in the sunbeam.

TIME.—Time is a sea, constantly agitated, flowing out of eternity, into eternity. It has its depths and its shallows, its calms and its tempests. Girdled with fatal rocks, it has within it one pearl. Happy he who finds it! One star shines over it, surrounded by a thousand lesser lights. Happy he who steers by this Star! Two havens has this sea—

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THE SABBATH SCHOOL—At the close of the National Sunday School Convention, in Newark, the chairman, Geo. H. Stuart, Esq., said: Thank God for the blood-bought Church of Christ! Thank God for the Sabbath school, where his own blessed Word is the text-book. I would rather be the humble Sabbath school teacher in America than to be a member of the Cabinet of any monarch on earth! O, realize, my beloved fellow-citizens, the high privilege you enjoy in being a co-worker with the Lord Jesus in building up his kingdom.

Dr. Chalmers once said: "The little that I have seen in the world and known of the history of mankind, teaches me to look upon their errors in sorrow, but not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy; the tears of regret; feebleness of purpose; the scorn of the world that has little charity; the desclation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

The Bible.—Out of it have come all pure morality. Forth from it have sprung all sweet charities. It has been the power of regeneration and reformation to millions of meň. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen as eep with it folded to his breast. The simple cottager has use lit for his dying pillow, and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.

"Shrouds have no Pockers."—For we brought nothing into this world, and surely we can earry nothing out. Grasp the gold we gather ever so tightly, there is no pocket in the grave-clothes we will wear, in which we can hide any treasure that will be of use to us when God takes away the

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soul. How foolish then it is to lavish away all our precious time in laying up treasures on earth, when there is no currency here that is not worthless in that better country whither we ought to be going.

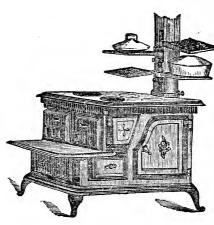
THE MOST DEGRADED.—If we desire to know who is the most degraded and the most wretched of human beings, look for a person who has practiced a vice so long that he curses it and yet clings to it; that he pursues it because he feels a great law of his nature driving him on towards it, but reaching it knows that it will gnaw his heart, and make him roll himself in the dust at his feet. Beware of intemperate, vicious and impious habits in youth, or you will be in great danger of coming to this at last.

Power of Prayer.—The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled fraud, rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt: in a word, it hath destroyed whatever is an enemy to man. I again repeat that I speak not of that prayer engendered by the lips, but of that which ascends from the recess of the heart. Assuredly there is nothing more potent than prayer; yea, there is nothing comparable to it.

THE ONLY TRUE REST.—Lord, I have viewed this world over in which thou hast set me; I have tried how this and that thing would fit my spirit, and the design of my creation, and can find nothing on which to rest, for nothing here doth itself rest; but such things as please me for awhile in some degree, vanish and flee as shadows from before me. Lo! I come to thee, the Eternal Being, the spring of life, the centre of rest, the stay of creation, the fulness of all things. I join myself to thee; with thee I will lead my life and spend my days, with whom I am to dwell forever; expecting when my little time is over to be taken up into thine own eternity.

OUR HOME.—Our travel and pilgrimage in this world is through a land where we meet with sorrows, fears and troubles; but my Saviour has gone before me to prepare a place for me. I will therefore content myself with the inconveniences of my short journey here, for my accommodations will be admirable when I come to my heavenly home.

The Adjustable Stove Shelves,



Iseful & Ornamental Contrivance,

And can be Attached
TO ANY STYLE OF STOYE OR RANGE WITHOUT TROUBLE.

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#### Adjustable Stove Shelves

Are an article of practical value to every family, and the great variety of uses to which these Shelves can be put, will readily suggest itself to every intelligent housekeeper. They are arranged in such a manner that they can be brought up or down on the rod, and can be turned in any direction over the stove, around the pipe or over a low elbow pipe. Two Shelves can be brought together so as to form one large Shelf, thus giving a large surface for a long dish or pan. They neel only to be tried, to be appreciated, and a trial will prove them to be such an essential accompaniment of the cooking stove, that the housekeeper would on no account be without them. These Shelves, for BREAD RAISING alone, are invaluable. Dishes of any kind can be placed upon these Shelves with perfect safety, and brought as near the fire as desired without injury to the glazing; thus food can be kept warm any length of time without drying, burning or baking, as is the case when it is put into the oven. Coffee and tea may be kept hot without boiling; all know the importance of this, when a good cup of coffee or tea is so desirable. They are an excellent arrangement for drying boots and shows, the hot air passing through and around them, thereby rendering them perfectly dry without dauger of burning,

The price, complete with all attachments, is \$2.50.

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IMMORTAL YOUTH.—The more we sink into the infirmities of age, the nearer we are to immortal youth. All persons are young in the Christian's beautiful home in the other world. That state is an eternal spring, ever fresh and flourishing. Now to pass from midnight into noon on the sudden, to be decrepit one minute, and all spirit and activity the next, must be an entertaining change. To call this dying is an abuse of language.

#### THE SPIRIT OF AFFECTION.

WE sometimes meet with men who seem to think that any indulgence in affectionate feeling is a weakness. They will return from a journey and greet their families with dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded with its broken fragments. There is hardly a more unnatural sight on earth, than one of these families without hearts.

A father had better take off his boy's arm, than to take away his heart. Who that has experienced the joys of friendship, and knows the worth of sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of the heart? Who would not rather bury his wife than bury his love for her? Who would not rather follow his child to the grave than entomb his parental affection? Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, fraternal love. Think it not a weakness. God is love. Love is God. Love every body and every thing that is lovely. Teach your children to love; to love the rose, to love the robin, to love their parents, to love their God. Let it be the studied object of your domestic culture, to give them warm hearts and ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love-love to God, love to man.

#### THE SYMPATHY OF JESUS.

Jesus suffered He suffered that he might experimentally and personally know what his people have to endure and pass through. He wished to know all about us—to be as nearly like us as he could. He now knows not only what we

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Our \$25 Lady's Watch equal to \$35 Watches sold elsewhere, proven by disinterested parties.

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feel, but how we feel. No angel in heaven knows this; no angel can-for an angel never suffered. The tenderness, therefore, of Jesus is far beyond the tenderness of an angel; yea, of all the angels in heaven. He knows what bodily pains are; and he knows what mental agitation, dejection and agony mean. His nerves were shaken. His soul was troubled. His body suffered from hunger, thirst, cold, weariness and wounds. He suffered in every part, and from every possible cause. He knows, therefore, the strength necessary to bear, and the comfort needful to sustain. He feels for us. More, he feels with us. He is our head, and we are his members. The sympathy of the head with the members is quick, constant, tender, perfect. Such is the sympathy of Jesus. Suffering one, *Christ alone* can suitably sympathize with thee; because he alone can so sympathize as to sustain, sanctify thy sufferings, and certainly and honorably deliver thee. Jesus always has his eye upon thee; nor does he look on unaffected, for his eye affecteth his heart. He is touched, tenderly affected, with the feeling of your infirmities. He will not lay on you more than you can bear, nor will he allow any one else to do so. His mercy is exquisitely tender, and his compassions fail not. Look to Jesus under all your sorrows, sufferings and pains, and draw comfort from this-Jesus feels for me, Jesus feels with me.

#### ARTLESS SIMPLICITY.

ONE of the sweetest incidents that we have noticed for

many a day, has just fallen under our observation.

A western lady visited New York City, and saw on the sidewalk a ragged, cold and hungry little girl gazing wistfully at some cakes in a shop window, and feeling a desire to gratify the shivering, forlorn one, she stopped, and taking the little one by the hand, led her into the store and bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady full in the face, and, with artless simplicity, said, "Are you God's wife?" Did the most eloquent speaker ever employ words to a better advantage?

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Are compounded with great care

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They are prepared in accordance with the prescriptions used during a long practice, and have become so popular that it has become necessary to furnish them to the regular trade as a

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#### INTEMPERANCE COMES WITH NOISELESS STEP.

Young man, listen, and ponder well. Let no man say, when he thinks of the drunkard's broken health and shattered intellect, "I can never fall." He thought as little of falling in his earliest years. The promise of his youth was as bright as yours; and even after he began his downward course, he was as unsuspicious as the firmest around him, and would have repelled as indignantly the admonition to beware of intemperance. The danger of this vice lies in its almost imperceptible approach. Few who perish by it apprehend any danger by its first cexess. Youth does not suspect drunkenness in the stimulant or sparkling beverage which quicken all his suceptibilities of joy. The invalid does not see it in the cordial, or in the boasted bitters, which may seem to give new tone to his debilitated organs. The man of thought and genius detects no palsying poison in the draught which seems a spring of inspiration to intellect and imagination. The lover of social pleasure little dreams that the glass that animates conversation will ever be drunk in solitude, and at last will sink him too low for the intercourse in which he now delights. Intemperance comes with noiseless steps, and binds the first cord with a touch too light to be felt. This truth of mournful experience should influence the arguments and habits of social and domestic life in every class of the community.
hendle not." The only safety is in "touch not, taste not,

#### A SOLEMN ADDRESS ON THE CRUCIFIXION.

HERE, then, we stand by the cross of Christ. Draw near and behold what your sins have done. View the Son of God dying for your offences, and go not away with the stupidity of the chief priests. Why should not that blood which is dripping from the cross dissolve your hearts? Why should not the darkness and the earthquake convince you? Shall spiteful Jews, shall Roman soldiers, shall a dying thief, sooner yield to evidence, and go into the kingdom of heaven before you? Fall down at the feet of a dying Saviour, and let your hearts bleed their life away for the treasons which have caused his death. Hasten to be baptized in his blood,

6

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NATURAL

HO O and evince your gratitude by lives devoted to his service. What did it avail the unbelieving Jews to shut their eyes to the claims of the Messiah? Could they always keep them closed? Eternity was appointed to do away their mistakes. And with unalterable astonishment, when their eyes opened in eternity, did they find themselves at the bar of him who had stood at their tribunal. What, now, think you of him whom you insulted on the cross as unable to deliver himself? Who shall deliver you out of his hands? Where are Pilate and Herod now? O how changed the scene! And such a change, my dear friends, will those eyes one day behold. When he who wept in the manger, who sweat in the garden and bled on the cross; when he who has called in your streets and knocked at your doors shall come in the clouds of heaven, arrayed in the brightness of a thousand suns; when the heavens shall fice away at his presence, and worlds shall be enkindled by the breath of his mouth; when the dead shall awake at his voice, and every sinner in earth and hell shall be arraigned at his bar-then, with another mind, will you behold him whom you now reject. You cannot now drop a tear at the very foot of the cross; but then to no purpose will you look on him whom you have pierced and mourn. He will not then come to plead, but to judge; not to suffer but to inflict, more than he endured, on the authors of his death. What grief will then rive your heart, that you did not apply to him in season. By all the nameless terrors of that day; by the pleading love which now follows you in the Gospel; by the pity which bled on the point of the spear, and received the spittings of Roman soldiers; by the mercy which forgave his murderers before the blood was cold on their hands, I entreat you, I beseech you to fall down at his feet and make your peace through his blood. Now it is offered to you without money and without price; to-morrow it may be too late. Go not from your seats until you have accepted the great salvation. Why should you delay Why need you delay? All heaven is waiting for your decision. The authority of the eternal God presses upon you. He commands you now to repent. Infinite dangers lie couched under a moment's delay. A moment's willful delay deserves punish. ment. Why will you throw upon a dying Saviour that measureless ingratitude? I hear a voice from the cross crying, "It is finished; if you ever come, come now. Amen."

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#### HINTS FOR FAMILY RELIGION.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connection or composition in prayer they will not comprehend. Gloominess or austerity of religion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, tender, heavenly.

Worship thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurried cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of a responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition night be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

Religion should be prudently brought before a family. The old dissenters wearied their families. Jacob reasoned well with Esau about the tenderness of his children, and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding, all should be mild and pleasant. Avoid absolute uniformity, the mind revelts at it, also, shun eccentricity, for that is still worse. At one time something may be said on what is read, but at other times nothing; what may be said, let it be as natural as possible: "I am a religious man; you are my children and my servants; it is natural that we should do so and so."

#### MOTHER OF RICHARD KRULL.

AFTER spending a large portion of my life in foreign lands, I returned again to visit my native village. Both my parents died while I was in Russia, and their house is now occupied

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by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking, how God had led me through the journey of life. At last the light of the morning dartled through the windows, and then my eye caught a sight of the spot where my sainted mother, forty years before, took my hand and said, "Come, my dear, kneel down with me, and I will go to prayer." This completely overcame me. I seemed to hear the very tones of her voice. I recollected some of her expressions, and I bursted into tears, and arose from my bed and fell upon my knees just on the spot where my mother kneeled, and thanked God that I had once a praying mother. And O, if every parent could feel what I felt then, I am sure they would pray with their children, as well as pray for them.

#### GEORGE MOIR.

This excellent Scottish Christian was little known in the world, but as his life had been devoted to God, so his death eminently displayed the power of the gospel, and the triumph of faith over the last enemy. After having been long worn by painful illness, his wife told him that the change of his countenance indicated the speedy approach of death. "Does it?" he asked; "bring me a glass." On looking at himself, he was struck with the dying appearance which he saw in his face; but giving the glass back, he said with a calm satisfaction, "Ah, death has set his mark on my body, but Christ has set his mark on my soul." So truly may the Christian sing,

"Thus while ye hear my heartstrings break, How sweet my minutes roll; A mortal paleness on my check, And glory in my soul!"

#### PRECIOUS TRUTH.

THERE is no place, nor time, nor state, when faith may not uplift the eye, open the ear, put out the hand, and realize a present Saviour. Friends may depart, death may sever tightest bands; but He, who ever lives, is ever living by our side. Solitude is not too lonely for His visits. Crowds exclude

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Him not. The morning and the evening hours, the busy day, the silent night, alike admit Him. Clime is no hindrance. In realms of snow or plains of scorching heat, the Saviour journeys and tarries with his faithful servants. The rich man's hall is not above His reach, the poor man's hut is not below it. He, whom the heaven of heavens is too narrow to contain—He, whom space cannot hold—He, from whose sight the angels veil their eyes—He, who sits throned co-eternal on Jehovah's throne, always is "very nigh" to the poor worms who take Him as their all.

#### SAVED BY GRACE.

A CLERGYMAN concluding a sermon to youth, took occasion to press upon parents the duty of parental faith, and illustrat-

ed its power in the following manner:

About two and twenty years ago a little circle were met around the couch of an apparently dying infant; the man of God who led their devotions seemed to forget the sickness of the child, in his prayer for his future usefulness. He prayed for the child, who had been consecrated to God at his birth, as a man, a Christian, and a minister of the word. The parents prayed with him. The child recovered, grew towards manhood, and ran far in the ways of folly and sin. One after another of that little circle ascended to heaven; but two, at least, and one of them the mother, lived to hear him proclaim the everlasting gospel. "It is," said the preacher, "no fiction; that child, that prodigal youth, that preacher, is he who now addresses you."

#### GET A HOME.

GET a home, rich or poor, get a home, and learn to love that home, and make it happy for wife and children, by yonr presence; learn to love simple pleasures, flowers of God's own planting, and music of his own, the birds, wind and waterfall. So shall you help to stem the tide of desolation, poverty and despair, that comes upon so many through scorn of little things. O the charm of a little home! comforts dwell there that shun the gilded halls of society. Live humbly in your little house, and look to God for a grander one.

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#### HUMPHREYS' HOMEOPATHIC SPECIFICS.

A FAMILY MEDICINE CHEST is a family necessity. You must have something to give for a cold, for the headache, diarrhosa, toothache, croup, whooping-cough, or other of the hundred ills that are as sure to come as waking with daylight. Forewarned is forearmed. To be provided is to be preserved. Here you have it—all you require. Simple, so you can make no mistake. Ready, so you need not wait. Efficient, so you are independent. Safe, so you may act fearlessly Medicines that cure but do not kill—that save but do not destroy. With these you may keep disease and the doctor at bay, and let health, the mother of happiness and handmaid of pleaty, preside over your household.

Nos	. CURES.	Cents.	Nos.	CURES. Cents
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4.	Diarrhœa	25		ing 50
5.	Dysentery, Bilious Colic,	25	23.	Scrofula, Swellings, 50
6.	Cholera-Morbus, Vomiting.		24.	General Debilliy, Physical
7.	Coughs, Colds, Bronshitis,	25		Weakness, 50
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10.	Dyspepsia, Bitious Stomach.	25	171	ing, 50
11.	Suppressed or painful Peri-	ods, 25	27.	Kidney Discase, Gravel, 50
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13.	(roup, Cough,	25		tary Discharges,1.00
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15.	Rheumatism		30.	trinary Weakness, 50
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17.	Piles, Blind or Bleeding	50	32.	Nufferings at change of Life,1.00
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19.	Catarrh, Influenza,	50	34.	Diphtheria, 50
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#### TERM DAYS

OF THE

#### VARIOUS COURTS IN WESTERN PENNSYLVANIA.

materia

U. S. CIRCUIT COURT—2d Monday of May, and 2d Monday of November. U. S. DISTRICT COURT—1st " 3d " October,

SUPREME COURT OF PENNSYLVANIA-At Pittsburgh, 1st Monday of October. ALLEGHENY COUNTY DISTRICT COURT-4th Mondays of January, April, July and November.

Additional Courts at Erie, on the last Mondays of April, June, and October.

#### COUNTY COURTS OF COMMON PLEAS AND QUARTER SESSIONS.

Allegheny-Common Pleas-1st Mondays of March, June, September, and December.

Armstrong-1st Mondays of March, June, September, and December.

Beaver-1st Mondays of March and June, and 2d Mondays of September and

Bedford-Monday next succeeding 4th Mondays of April and August, and 3d Monday of November, and 1st Monday of February.

Blair—4th Mondays of January, April, July, and October.
Buller—2d Mondays of January and June, 4th Monday of March, and 1st Monday

of December.

Cambria-1st Mondays of January, April, July, and October.

Centre-4th Mondays of January, April, August, and November.

Clarion-1st Mondays of February, May, September, and December. Clearfield-2d Monday of January, 3d Mondays of March and June, and 4th Mon-

day of September.

Clinton-2d Monday of February, May, September, and December.
Crawford-2d Monday of January, 3d Monday of May, and 1st Mondays of August and November.

Elk-1st Monday after the 4th Mondays of February, June, September, and December.

Erie-2d Mondays of March, September, and December.

Fayette—1st Mondays of March, June, September, and December.
Forest—1st Mondays of February, May, September, and December.

Franklin-2d Mondays of April and August, last Monday of October, and 3d Monday of January

Greene-3d Mondays of March, September, and December, and 2d Monday of June.

Huntingdon-2d Mondays of January April, August, and November. Indiana-4th Mondays of March, September, and December, and 2d Monday of June.

Jefferson-2d Mondays of February, May, September, and December.

Juniata-4th Monday of April, 1st Mondays of September, December, and Feb-

Lawrence -1st Monday of September, 2d Monday of February, and 3d Mondays of

May and December.

McKean-4th Mondays of February, June, September, and December.

Mercer--3d Mondays of January, April, August, and November. Pike-3d Mondays of February, May, September, and December.

Potter-3d Mondays of February, June, September, and December. Somerset-4th Mondays of April and August, 2d Monday of November, and 1st Monday of February.

Venango-4th Mondays of January, April, August, and November. Warren--1st Monday of February, 2d Monday of May, 3d Monday of August, and 4th Mouday of October.

Washington-3d Mondays of February, May and November, and 4th Monday of August.

Wayne-1st Mondays of February, May, September, and December.

Westmoreland -2d Monday preceding last Mondays of February, May and November, and the Monday preceding the last Monday of August.

72

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**PITTSBURGH** 

# ALMANAC.

No. 14,

FOR THE YEAR OF OUR LORD

1872.

CALCULATED AND EDITED BY

SANFORD C. HILL.

PUBLISHED BY

The Pittsburgh Book and News Co., 146 Wood Street, Pittsburgh, Pa.

PRINTED BY W. S. HAVEN & CO. CORNER WOOD ST. AND THIRD AVENUE.

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# ALMANAC

No. 14,

ON A NEW AND IMPROVED PLAN, ...

FOR THE YEAR OF OUR LORD

1872:

Being Bissextile or Leap Year,

And, after the Fourth of July, the 97th year of American Independence.

CALCULATED AND EDITED BY

SANFORD C. HILL, Esq., East Liverpool, Ohio.

Calculated to Equal, Mean, or Clock Time, for the horizon and meridian of Pittsburgh, Eat. 40° 26° 25° N. and Long. 80° W. of Greenwich, or 3° W. of Washington City; and hence is adapted for use throughout a majority of the States, without any essential difference. Comprising all the necessary elements of a complete Calcular and Family Almanac, arranged in the most plain and famillar manner; just such a work as every family should have and keep for frequent reference.

#### PITTSBURGE:

PUBLISHED AND SOLD BY HENRY MINER,

BOOKSELLER, STATIONER AND NEWS AGENT,

No. 32 Smithfield Street.

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Entered according to Act of Congress, in the year 183, by HENRY MINER, in the Clerk's Office of the District Court for the Western District of Pennsylvania.

#### HENRY MINER'S PITTSBURGH ALMANAC For 1872.

Common Notes for	1872.	Comment	cement of th	ie Seasor	18.				
Dominical Letter,	GF	-× (b	D.	н. м					
Golden No. (Lun. Cycle		Spring,	March 20		37 m				
Epact (Moon's age Jan	Summer,	June 20		IE.					
Selar Cycle.	5	Autumn,		- 4	B.				
Roman Indiction,	15	Winter,	Dec. 21	6 33	M				
Julian Period,	6585			2.					
The Tre	elve Sig	ns of the	Zodiac.						
WORTHERN.			SOUTHERN		. 4				
Head, P Aries,	Razz.	Reins, -	Libra,	Balance					
Neck, & Taurus,	Bull.	Loins, ff		Scorpio					
Arms, II Gemini,	Twins.	Thighs, 1			13				
	Crab.	Knees, VS	Capricorn,	Goat.					
Heart, & Leo,	Lion.	Legs, ==	Aquarius,	Water	181				
Bowels, 哎 Virgo,	Virgin.	Feet, H	Pisces,	Fishes.	1				
Movable Festi	vals in ce	rtain Chy	rches in ]	1872.					
Septuagesima Sunday				April	. 7				
Shrove Sunday,	Rogation Sunday, May Ascension Day, May								
Ash Wednesday,									
Midlent Sunday,	Feb. 14 Mar. 10		d'y, Pentec	ost May	19				
Palm Sunday,	Mar. 24	Trinity S	unday,	May	26				
Good Friday,	Corpus C	May	lay 30						
Easter Sunday,	Mar. 29 Mar. 31		day in Adve	nt Dec.	1				
Explanation of the	he Chara								
⊙ Sun.		S. s. Se							
New Moon.	ter.		orning.						
D First Quarter.	rn.		ening.						
O Full Moon.	chel.		ferior.						
Last Quarter, o		nnction.		perior. tionary.					
Moon in general	. Quan								
Moon runs high.	osition. peri. perihelion aph. aphelion.								
Moon runs low.	'min. "sec. per. perigee.								
Ascending Node.	N N	L C Comal	por. po	por porigoo.					

M. m. Minutes. The Jewish Era makes 6,532 years since the creation of the world, to terminate in September, 1872.

D. d. Days.

H. h. Hours.

N. North. S. South.

apogee.

latitude.

greatest.

declination.

apo

dec.

lat.

The year 1289 of the Mohammedan Era begins Mar. 12, 1872, The first day of January, 1872, is the 2,404,794th day since the commencement of the Julian period.

?? Descending Node.

Mercury.

Venus. The Earth.

EMBER DAYS .- Feb. 21, 23, 24; May 22, 24, 25; Sep. 18, 20 21; Dec. 18, 20, 21.

The best charities are those which are daily dispensed in pleasant words and kindly deeds to all around us.

#### In Memoriam.

The space herefefore occupied by him who has calculated this series of Almanacs for forty-three years, in giving a few words of prefatory remarks to his friends in whose hands his Annual so regularly fell, is chosen this year as being a particu-

larly proper place in which to announce his death.

Sanford C. Hill died in East Liverpool, Columbiana county, Ohio, on the 17th of April, 1871. Mr. Hill was born near Pughtown, in what is now Hancock County, West Virginia, on the 20th of June, 1796. Through his own persevering efforts, he received a liberal education, and in 1813 was employed as a clerk in a book store in Pittsburgh. In 1818, he removed to a cross-roads, where Wellsville, Ohio, now stands, and engaged in the mercantile business. In 1819, he removed his store to the village since known as East Liverpool. September 26th, 1820, he was married; his wife dying in 1832, leaving him one son and three daughters. He married again in 1833. The second wife living until the 25th of June, 1866, when she died, also leaving him four children, this time three sons and one daughter.

In 1820, he closed up his mercantile business and engaged in that of Civil Engineering. For more than forty years he made Practical Surveying his chief business, and was largely employed in Ohio, Pennsylvania, and Virginia. Mr. Hill was a close and ardent student of the various branches of mathematics, taking a particular interest in astronomy, in which he excelled, and for forty-three years made a series of Almanac calculations for many different publishers of the country, rendering his name familiar to all classes of people. Ore of the last acts of his life was the completion of the present number of the Alma-

ac.

He was a man of the strictest integrity and honesty, and has always been remarkable for his firm adherence to truth and his notions of right and justice. With him the opinions of the world had little or no influence in determining any line of conduct. or in arriving at any conclusion upon subjects presented for his consideration; the question to be decided was, "What is right?" and, that ascertained, he never hesitated in expressing his opinions or in acting accordining to his convictions. As a husband he was tender and devoted; as a father, affectionate and indulgent; as a neighbor, kind and always charitable; as a friend, worthy of esteem and confidence; and as a citizen, his labors in behalf of science, and more especially in behalf of morality and christianity, testify to his usefulness.

#### ECLIPSES.

In the year 1872, there will be four Eclipses, two of the Sun and two of the Mcon.

First.—A partial eclipse of the Moon, May 22d, at 5h. 48m.

in the evening, therefore invisible at Pittsburgh.

Second.—An annular eclipse of the Sun, June 5th, invisible in the United States. The central eclipse begins on the earth at 8h. 8m. in the evening. Pittsburgh mean time, at a point in Indian Ocean, thence pursuing a North-East course, enters Hindostan near Mangalore, and in its progress across that country passes very near Calcutta; thence traverses the Chinese Empire (leaving Pekin a little to the North), to a point on the Eastern coast, in longitude 208° East from Pittsburgh, and in latitude 41° North, where it will be central at noon, at 10h. 7m. evening; thence enters and travels the Pacific Ocean, to where it leaves the earth at 11h. 51m. in the evening. Those living along this line will realize a heavenly vision they will never forget, nor ever see again in the same place.

Third .- A partial eclipse of the Moon, November 14th, visible

at Pittsburgh in mean time as follows:

Beginning of the Eclipse...... 11h. 39m. 6s. in the evening. Middle of the Eclipse...... 11h. 59m. 18s. in the evening. End of the Eclipse....0h. 19m. 30. in the morning of the 15th.

Only one thirty-third of the Moon's diameter will be eclipsed. Fourth.—An annular of the Sun, November 30th, at 1h. 14m. in the evening, invisible in the United States. Owing to the Moon's great South latitude, it will only be visible as a partial eclipse to the inhabitants of the Southern part of South America.

MERCURY (&) can be seen a little above the eastern horizon about an hour before sunrise, for three or four days before and after January 24th, May 22d, and September 15th; also a little above the western horizon about an hour aftor sunset, for three or four days before and after April 5th, August 3d, and November 27th.

VENUS (Q) will be our Morning Star until the 16th day of July, then Evening Star until the end of the year.

Wait.—When we pray coldly, and our faith is weak, and God is dimly seen and the world prevails over us, then of a surety we may see and feel that for such as we are Christ died; that for us he rose again; that the Father loves even us for his sake, and will give us His Holy Spirit. If He tarry, wait for Him, because He will surely come. Wait for Him, for ye are privileged to do so. Wait for Him—wait at the outer gate, though the gate may seem closed and we can see nothing of the glory within; yet wait, for so Christ bids you. Within that gate is your home; and if you will not turn your backs upon it, wait and it will one day be opened.

Do you pray?—Oh, prayerless reader! who and what are you, that you will not ask anything of Gcd? Have you made a covenant with death and hell? Are you at peace with the worm and the fire? Have you no sins to be pardoned? Have you no fear of eternal torment? Have you no desire after heaven? Oh, that you would consider your latter end! Oh, that you would arise and call upon God! Alas, there is a time coming when many shall pray loudly: "Lord, Lord, open to us," but all too late; when many shall cry to the rocks to fall on them, and the hills to cover them, who would never cry to God. In all affection, I warn you, beware lest this be the end of your soul. Salvation is very near you. Do not lose heaven for want of asking.

THE LORD IS MY SHEPHERD-The joy of the Lord is the strength of His people Faith displaces fear in every member of the little fleck. Its appropriating power enables each of them to say, "The Lord is my Shepherd." Wondrous word! I, a creature of yesterday, yet the eternal God is my keeper! 1, a frail and dying mortal-yet the Self-existent is my preserver! His hand has led me all my life long; Hischounty has supplied my wants; His long suffering has borne with the perverseness of my heart; His gracious spirit has spoken comfort to my soul. Marvelous has been the love of Christ! He came from heaven to seek me; He called with his voice to find me; He brought me into His fold to secure me; He shed His blood to cleanse me; He has sent the Holy poirit to revive me. His fullness shall supply me; His wisdom shall direct me; His power shall preserve me; and into His everlasting fold He shall receive me, for He is "my Shepherd.

A WORD OF ADVICE TO YOUNG MEN AND MAIDENS .- You that are starting out in the journey of life, avoid the errors of those who have gone too fast and too far. You that are old, bear witness for yourselves, and seek to repair, as far as you can, the errors of your own lives, by warning and directing the young. Young men, take hold of each other's hands. Maidens, look to the God of your fathers. If there be any one in this world who can afford to be a christian, it is a woman. If there be any one whose beauty fades as a flower and whose grace needs the sustenance of the ineffable; if there be any one whose power is in beauty, in purity, in goodness, it is a weman. If there be any one more than another, who is more burthened with grief or more wrung with sorrow, it is a woman. I marvel to see a woman that is not a christian. The ladder between your souls and God, is not half so long as that between our souls and God. God made woman to be better than man; and the perversion is in proportion when she is worse. I beseech of every young man and of every maiden, that in beginning life to begin it aright. Now is the time. Days are accumulating. It will be too late H. W. BEECHER. by-and-by. Begin now.

LUNATIONS. н M d Last Quarter, 3 4 39 E
 d New Moon, 10 9 38 M New Moon, 10 9 38M is in universal, and because the education it bestows, being woven in with the woof of childhood, gives from and color to the whole technique.

THE fireside is a school of infinite importance; it is important because

O Full Moon, 25 11 54M of life.									
W M					0 0				
D	D	Chronological Record.				_		$\mathcal{S}_{\mathbf{S}}$	
		D to the state of					$\frac{\text{dec. S.}}{\circ}$		
Mo Tu		Battle at Murfreesboro, 1862.	7		_	44			
	2	and cotta and ottoberg.		24	_	-	22		
W		Sandwich Isl. dis. 1792. Winds		24	1 -		22	51 45	
Th	4	Sir Isa. Newton, bo. N. S. 1642	~	24	_		22	38	
Fri		Kossuth arrived in U.S. 1852.		24 24		_	22 22		
Sa		Changeable, continues cold with		24		49		24	
G Mo		Siberia colonized, 1822. sunshine		24	-		22	16	
Tu		Galileo d. 1642, ag. 78. at inter-		24		51		8	
W		Star of the W. fired upon, 1861 vals. Pure bracing air, moder-			_		21	59	
		Hon. Jn. Covode died, 1871.	7	23	_	<b>5</b> 3		59	
		John Hancock born, 1737. ates	•	23	-	54		41	
		Ch. Jus. Chase b. 1808. and		23	-	55		31	
$\mathbf{G}$				22	-	56		20	
		Ed. Everett died, 1865. Differ-	7.			58		10	
Tu	16	Sir Jn. Moore killed, 1809. ent	7	22			20		
		Jno. Tyler died, 1862. kinds of		21		1	20	47	
Th	18	weather in different sec. of the	7	21	_		20	35	
Fri	19	Bat. Mill Spr's, 1862. country.	7	20	_		20	24	
		N P. Willis born, 1805. Season-		20	-		20	10	
		J. C. Fremont born, 1813. able		19	5	4	19	56	
		weather, cold nights and clear		18		6	19	43	
Tu	23	Fr. took Holland, 1795. sunshine	7	18	5	7	19	29	
W	24	Smithsonian Ins't. burned, 1865		17	5	8	19	15	
Th	25		7	16		9	19	0	
Fri				16		10	18	45	
Sa	27	Audubon died, 1851. be expected	7	15	5	12		30	
		Wm. H. Prescott died, 1859.		14		13	18	14	
		Swedenborg born, 1689. Pierc-		13		14	-	58	
			7	12		15		42	
W	31	Ben. Jonson born, 1574.	7	11	5	16	17	26	

KIND WORDS are the ! rightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart, and make the weighed-down spirit glad, than all the other blessings the world can give.

6 7 6 IM ( 9 37M \$ 53 ( d 9 10 45 E 1 12 d 10 8м 1 ó 0 9 E

No vice more easily than lying stupfies a man's conscience. He who tells lies frequently, will soon beceme an habitual liar, and will soon love the power of readily distinguishing between the conceptions of the imagination and the recollections of his memory.

M	
11 2 3 43	_
2 12 4 12 § inf. 6 ①, 1 1 14e 1 11 20 5 0 reinf. 3 12 4 40 b 6 ①, 1 23m. 4 12 5 7 2 gr. N. lat. 2 9e. 5 12 5 34 7 * on merid. 8 41e. 6 12 6 1 Day breaks, 5 46m. 7 12 6 27 Pole * on mer. 6 4e. 8 12 6 53 2 gr. N. lat. 3 42m. 9 12 7 18 © in perigee, 10 30e. 10 12 7 43 3 south, 2 12e. 11 12 8 7 Arietis S. 6 37e.  11 12 12 0 legs	3.
2 12 4 12 § inf. 6 ①, 1 1 14e 1 11 20 5 0 reinf. 3 12 4 40 b 6 ①, 1 23m. 4 12 5 7 2 gr. N. lat. 2 9e. 5 12 5 34 7 * on merid. 8 41e. 6 12 6 1 Day breaks, 5 46m. 7 12 6 27 Pole * on mer. 6 4e. 8 12 6 53 2 gr. N. lat. 3 42m. 9 12 7 18 © in perigee, 10 30e. 10 12 7 43 3 south, 2 12e. 11 12 8 7 Arietis S. 6 37e.  11 12 12 0 legs	_
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10 12 7 43 3 south, 2 12e. $\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \$	š
11 12 8 7 Arietis S. 6 37e. 6 12 1 20 legs	
13 12 8 54 Twilight ends, 6 28e. 8 44 3 15 feet	
14 12 9 16 Day breaks, 5 45m. 9 56 4 6 X	
15 12 9 38 4 8 0, 10 23m. 11 4 4 53 head	
16 12 9 59 Rigel S. 9 25e.   mern   5 37 Y	
17 f2 10 19 4 south, 11 58e. 0 8 6 21 neck	
18 12 10 39 Anilam S. 9 39e. 1 10 7 5 8	R
19 12 10 57 \$\text{ \$\text{\$\text{\$\geqref{0}\$}}\$ 3 25e.  2 12 7 50 arms	
20 12 11 15 Sirius S. 10 40e. 3 13 8 36 N	ı
21 12 11 33 ô south, 2 2e. 4 12 9 24 II	
22 12 11 49 (in apogee, 6 24e.   5 9 10 13 breas	t
23 12 12 5 4 south, 11 31e. A   6 2 11 3 5	
24 12 12 20 \(\xi\) gr. W. elon. 3 24m. 6 51 11 53 \(\xi\)	
25 12 12 34 Twilight ends, 6 44e. rises. morn. heart	
26 12 12 47 Day breaks, 5 42m. 6 6 0 41 $\Omega$	
27 12 12 59 Procyon S. 11 6e. 7 7 1 29 bowe	ls
28 12 13 11 Day 10 hours long.   8 10 2 14 mg	
29 12 13 21 \$ 6 \$ , 4 38e. 9 12 2 59 reins	
30 12 13 32 Day's increase, 49m. 10 16 3 42 \(\text{\sigma}\)	
31 12 13 41 \(\xi\) in \(\omega\), 3 24e.	

A LOWING MEART and pleasant countenance are commodities which a man shall never fail to take home with him. They will best season his food and soften his pitlow. It was a great thing for a man that his wife and children could truly say of him, "He never brought a frown or unhappiness across his threshold.

LUNATIONS. M To know that we can smile on @ Last Quarter, 50 m 2 4 death will surely make us happy in New Moon. 8 32 E life. Get the matter of death and eternity right, and this life is rob-1 4 MD First Quarter, 16 bed of all its darkness and terrors. 2436м O Full Moon. WM Chronological Record. Ð D rises sets dec.S. 105 Th 1 First Pres. elc. in U. S. 1789. 95 19 16 52 Fri Fair and frosty, with light 7 8 5 20 16 34 Sa 3 H. Greeley born, 1811. winds. 7 75 21 16 16 4 End of Revo. War, 1783. Skifts 7 G 65 23 15 M 5 U. S. Bank susp. pay't, 1841. of 7 6 snow, but moderates into a driz-7 5 5 24 15 Tu 4 5 25 15 W 7 Chas. Dickens born, 1812. zling 7 35 26 15 Th 8 Roanoke Isl. taken, 1862. rain. 7 2 5 27 14 43 Fri 9 Rome pro, a Rep. 1849. Cloudy, 7 15 29 14 Sa 10 with sleet. Bleak winds and 7. G 11 Flood in O. River, 1832. black 7 0|5 30|14 58 5 31 13 M 12 Abe Lincoln born, 1809. frosts. 6 45Tu 13 Blackstone died, 1789. If the 6 57 5 32 13 W 14 wind changes to the East, rain 6 56 5 34 13 Th 15 Louis XV. born, 1710. may be 6 55 5 35 12 Fri 16 Ft. Donelson taken, 1862. ex-6 53 5 36 12 Sa 17 Michael Angelo died, 1564. 6 52 5 37 12 G 18 pected, if to the North, sleet 6 51 5 38 11 41 M | 19 | Florida ceded to U.S., 1821. and 6 49 | 5 39 11 Tu 20 Easthq'e. in Chili, 1835. snow. 6 48 5 41 10 58 W 21 Rev. Robt. Hall died, 1831. Ex. 6 47 5 42 10 Th 22 pect rain, but it may not come, 6 45 5 43 10 Fri 23 Bat. of Buena Vista, 1847. may 6 44 5 44 9 53 Sa 24 Robt. Fulton died, 1815. clear 6 42 5 45 G 25 Nashville entered, '62. off with 6 41 5 46 M 26 warm, bright sunskine, but 6 39 5 47 Tu 27 Gunp'r 1st us'd in Europe 1380 6 38 5 49 24 W |28|Raphael b. 1483, d. 1520. soon |6 36|5 50 1 Th 29 Rossini born, 1792. changes. 6.35 5

THE memories of childhood, the long far away days of boyhood, the family altar, the mother's love and prayers, the voice of a departed play-fellow, the ancient church and school, all with their green and hallowed associations come upon the heart in the autumn time of life, like the passage of a pleasantly remembered dream, and cast a ray of their own purity and sweetness over it.

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þ	d		C	6	$\frac{2}{2}$	22 E				-		pressed like stars
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D	н.	Μ.	s.	Astro	nomi	cal Pher	iomena.	ris	es.	sou	tb	signs.
1	$\overline{12}$	13	$\overline{50}$	Dav	brea	ks, 5	37m.	uio	rn	5	1:	ioins
2			57	7*	on n	aerid, (	50e.	U	30	6	3	m
3	12	14	4	Den	ebola	a rises,	7 50e.	1	40	6	5:	thighs
4	12	14	10	Pole	* 11	elong.	g 107e.	2	5:	7	49	
		14	15	Q so	uth,	9 27n	1.	4	7	8	50	knees
		14				S. 7 2		5	16		54	ぴ
7	12	14	24	( in	per:	igee, 9	0m.	6	18	10	5১	legs
	12	14	26	Twi	light	ends,	6 58e.	se		e ve	. 6	<b>~~</b>
			29	Siri	us S.	. 9-22e		6	17			feet
	12	14	30	ğ ir	aph	1.746	e.	.7	32		<b>5</b> 2	1
	12	14	30	Ani	lam.	S. 8 5	e.	8	44			head
		14	30	S S	outh,	1 40e		9	51		29	
13	12	14	29	Twi	light	ends,	7 4e.	10	56			neck
		14	27	9 6	55,	3 3m.		12	0		<b>5</b> 9	_
		14	24	Day	bre	aks, 5	23m.		orn.			
	12	14	21	Pol	l * l	V. elon	, 9 20e	1	3			
	12	14	17	24 s	outh,	, 9 41e		2	3	7	19	D
	12	14	12	Siri	us S	. 8 47	е.	3	2		7	breast
19	12	14	7	( i	apo	ogee, 9	6m.	3	56	8	57	
20	12	14	0	Twi	iligh	t ends,	7 11e.	4	45	9		<u> </u>
	12	13	53	Pro	cyon	S. 9 2	8e.	5	30	10	<b>3</b> 6	heart
	12	13	46	Arc	turu	s rises,	8 48e.	6	10	11	24	R
	12	13				, 9 6m.			es.	me		bowels
	12	13				s. 9 <b>1</b> 0		6	1	1 -	11	m
	12	13				aks, 5		7	5		56	
	12	13				. 7 11e		8	9		41	reins
27	12	12				, 8 59e		9	15		25	
	12	12				cr. 1h.		10	22			loins
29	12	12	36	Alp	hard	l S. 10	45e.	11	32	3	58	m

Alone WITH God.—There is a sublimity in silence and solitude. Alone How still the air! The city sleeps in silence. No voice, no footsteps, nothing but the whisters of the night. How still it is! The stars wink at each other, but nater no words. The moon travels on her course, but is silent. Night! How grand the scene. My soul thills as I contemplate. The world is hushed, and I am alone—alone with God.

LUNATIONS. D н M a Last Quarter, 2 2 9 E New Moon, 9 7 33<sub>M</sub> D First Quarter, 16 5 E O Full Moon, 24 8 23 E a Last Quarter 31 9 128

Sin.—Every act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience, and perform a strange work there.

9 1	aas	t Quarter, 31 9 12g war alers.					_
W		~ · · · - ·	1	0	$\odot$		5
D	D	Chronological Record.	ri	ses.	sets.	dec	. S.
Fr	1	Spectator first pub., 1711. Por-	6	33	$\overline{5}$ $\overline{52}$	0	7
Sa	2	John Wesley died, 1791. tends	6	32	5 53	6	53
F	3	rain or snow, and again clears.	6	30	5 54		30
Mo	4	Napoleon First abdicates, 1814.	6	29			7
Tu	5	Bishop Alex. Campbell d. 1866.	6	27			44
W		Sir Chas. Napier born, 1786.	6	26			20
Th	7	ja: Table	6	24			57
Fr	8	King William III. died, 1702.	6	23			34
Sa	9	Edwin Forrest born, 1806. gales	6	21			10
F		Wire first made, 1410. of wind	6	19			47
Mo		j according to carried.	6	18			23
Tu	12	Gen. Grant Comin-Chief, 1864		16			59
W	13		6	14			36
Th		Tom. Benton born, 1782.	6	13			<b>1</b> 2
Fr	15	Clears up and becomes more	6	11		1	48
Sa	16	Mil. Aca. at W. Point inst, 1802		10			25
	17		6	8			1
Mo		, , , , , , , , , , , , , , , , , , , ,	6	6		0	37
Tu	19	pleasant.	6	5		0	13
W	20		6	3		dec	
Th	21		6	1		0	34
		Gov. Isaac Hill, of N. H. d. 1851		0	-	0	58
	23		5	58		1	21
F	24		5	56		1	45
Mo	25		5	55		2	8
			5	53	-	2	32
W	27	produce rain or sleet. Month		516		2	55
Th	28		5	50		3	19
Fr	29	John J. Astordied, 1848.	5	48		3	42
Sa	30	ends with chilling winds.	5	46		4	-5
F	31	John C. Calhoun died, 1850.	5	45	3 24	4	28
NE	700	ennoge that you can do what is wrong and	41.			-4-7	

Never suppose that you can do what is wrong without having a stain in your character. It is impossible. If you injure another, you, by that very deed, injure your own self. If you disregard the law of God, the injury is your own. Every sin you commit leaves a sure mark upon yourselves.

					M	ARCH	1872					11
þ	(	ರ	(	5	2	46M	I we	ULD	not	depr	ive l	ife of a
₽		<b>క</b>	(	6	5	57 E	simple o					I would
ğ	(	6	(	9	2	22M						cious in
8	Ó	క	C	10	10	1M						neng my
24		3	a	18	7	12 E						ould kill
胀	(	3	a	19	9	38M	the snak				, ~ "	Julu Bill
M	0	sou	th.	1				1	Œ		1	€
D	ĸ.	M.	s.				nomena.		68.			signs.
1	12	12	24	9 in	83,	3 36n lat. 5	1.	mo	orn.	4	48	thighs
2	12	12	12	₫ gr	Š.	lat. 5	42m.	0	44	5	42	Ĩ
3	12	11	98	Day	brea	iks, 5	lm.	1	56	6	40	knees
	12		45	Cast	or S.	8 <b>35</b> e	. 😝	3	3	7	40	13
5	12	11	32	Shor	test	twiligh	ht.	4	5	8	43	legs
	12	11	17	C in	peri	igee, 9	6m.	4	57	9	44	ANY
7	12	11	3	Twil	ight	lasts 1	h.35m.	5	40	10	42	feet
8	12	10	48	Q 80	uth,	10 5m	١.	6	17	11	37	X
9	12	10	32	Siriu	s S.	7 28e.		80	ts.	eve	28	X
10	12	10	16	₫ su	p. 6	$\odot$ , 3	45e.	7	30	1	17	head
11	12	10	0	80 S	uth,	1 10e	•	8	38	2	4	. gp
12	12	9				8 3e.		9	43	2	50	neck
13	12	9	27	Day	brea	ks, 4	14m.	10	48	3	36	8
14	12	9	10	Alph	ard	S. 9 5	0e.	11	51	4	23	arms
15	12	8		24 sta				mo	rn.	5	11	п
16	12	8				S. 10 5	22e.	0	51	6	0	п
17	12	8				ends,		1	48	6	50	breast
18	12	8					42m.₽	2	40	7	40	95
19	12	7					.715e.	3	27	8	29	heart
20	12	7				v, 1 a		4	8	9	17	R
21	12	7				5 34m		4	44	16	5	R
22	12	6	48	Spri	вg b	egins.		5	15	10	51	b'wels
23	12	6	29	2/ 80	uth.	7 19e		5	43	11	36	1172
24	12	6	11	ø ó	8,	10 0m		ris	es.	mo	rn.	reins
25	12	5	52	ğ in	peri	ih. 72	1e.	7	4	0	21	20≃
26		5				7 10n		8	12	1	7	loins
27		5	15	Proc	yon	S. 71	0e.	9	23	1	54	m
28	12	4.	57	Regi	ilus	S. 93	5e.	10	35	2	44	thighs
29	12	4				ends,		11	48	3	38	1
30	12	4	20	Day	brea	ks, 4	14m.	mo	rn.	4	35	1
31	12	4					23m.⊌	0	58	5	35	knees
-												

Hunan happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue, has any vigor or immortal hope except in the principles of the christian faith, and in the sanctions of the christian religion.

RELIGION is beautiful, in health

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LUNATIONS.

LUNATIONS. D H M RELIGION is beautiful, in health											
Ì			We never e	n in wealth or poverty.							
	DE	irst	Quarter, 10 4 Old of the good,	but soit music seems to							
			a con o mm - I deat on the	air, and the burden of "Lo! peace is here."							
			Quarter, 30 3 1M		po						
1	W	MI		(	0	(	D 1	0			
ł	$\ddot{\mathbf{p}}$	D	Chronological Record.	ris	es.	88	ts.	dεc	.N		
1	M		Dunce caps worn. Pleasant	5	43	$\overline{6}$	$\overline{25}$	-6-	7		
1	Tu		Dunce caps worn. Pleasant	5	42	6	26	5	15		
1	W	2	Gen. A. P. Hill killed, 1865	- 1	40	1	27	5	37		
1		3		5	38	1 -	28	6	0		
3	Th		Gen. Harrison died, 1841.	5	37	1 -	29		23		
3	Fri	5	Origin British Museum, 1753		35	1 -	30	6	46		
3	Sa	0	Old Lady Day. Becomes over	2 5	34		31	7	8		
1	F			5	32		32	7	31		
1	M	8	Petrarch cr'd with laurels, '41		$\frac{32}{30}$		33		53		
1	Tu	9	Gen. Lee surrendered, 1865.	5		6	34		15		
1			First No. N. Y. Tribune, 1841	. 5		1					
1		11		. 5		6	35		37		
3			Ft. Sumter fired upon, 1861.	5		6	36		59		
3			Thos. Jefferson born, 1743.	5		6			21		
}	$\mathbf{F}$	14	Lincoln assassinated, 1865.	5		6			42		
1	$\mathbf{M}$	15	West wind and may bring	y = 5		6		10	4		
1	Tu	1 16	Sir Jno. Franklin born, 1786	. 5		6		10	25		
1			Sanford C. Hill died, 1871.	5		36		10	46		
1			Nebraska admitted, 1864. rain	. 5		6		11	_7		
3			Gentle changes and warn	n 5		6		11	27		
3	Sa	20	Louis Napoleon born, 1808.	5	14	16		11	48		
3			Founding of Rome, 753, B. C	5. 5		6		12	8		
1	M	0 25	Total eclipse at London, 1715	. 5	11	6	47	12	28		
1	Τυ	1 28	3 air		•	6	48	12	48		
1			Brazil discovered, 1500.	5	8	86	49	13	8		
3	Th	1 25	Wm. the Conqueror born, 1027	5	(	6	50	13	27		
`}			Gen. Johnson surrendered, 186		Ę	6	51	13	47		
-1	-Sa			3. 5	4	16	<b>5</b> 2	14	6		
3	F	28	Bat. at Ft. Duquesne, 1754.	5		2 6	53	14			
3	M	0 29	Rufus King died, 1827.	5		լե	54	14	43		
3	Τυ	1 30	Wash'n & Adams inaug. 1789	. 5	(	) 6	55	15	1		
						_					

MISTAKEN ECONOMY.—Of the cruelty or folly of that economy which, to leave a fortune for a child, starves his intellect and impoverishes his heart. There should be no economy in education. Money should never be weighed against the soul of a child. It should be poured out like water for DR. CHANNING. the child's intellectual and moral life.

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									_				
þ	Ó	a	1 11 31M   IF ever Christianity appears in its										
δ	6	C	5	<b>2</b>	3E				-		s its tro-		
8	6	a	8	11	1м	phies up	on t	he to	mb;	whe	n it takes		
ğ	ઠ	C	9	2	41 <sub>M</sub>						the world		
24	ರ	a	15	6	4 M						e breach		
볐	d	C	15	5	34 E	moment		rtai	nor	es	in dying		
M	⊙sou	th.					(	Ţ	1 0	-	U		
D	н. м.	8.	Astro	nomi	cal Phen	omena.	rise				signs.		
1	12 3	43	( in	per	igree,	4 18e	2	$\overline{1}$		36			
2	12 3	25	Day 1	brea]	ks, 4 1	lm		54			legs		
3	12 3	8.	H sta	a. 4	58e.	- III.	3	40	8	34	m		
4	12  2	50	9 in	aph.	. midn	oht.	4	16			feet		
5	12 - 2	32	σgr.	É.	elon. 1 lat 25	5(1m	4		10				
6	12 2	15	øgr.	N.	lat 25	8m 5		16			head		
7	12 1	58,	Phad	S.	10 42e			42		55			
8	12 1	41	♥ sou	ıth.	10 28	m					neck		
9	12 1	25	Twili	2ht	ends, 8	8 8e.		31		27			
10	12 <b>1</b>	8	400	Õ. 5	55m.		1	36			arms		
11	12 0	52	рп	0. 7	43m.	10		29		2	П		
12	12 0	37	Regu	lus S	8.836	e.	11						
13	12 - 0	21	Day ]	Brea	ks, 3	18m.		rn.			breast		
14	12 0	6	∀ sta	. 9 2	29m A		0	32					
15	11 59	91	( in	anos	ree 0 4	8m	1	22	_		heart		
16	11 98	01	יון על	(· .	4 10e		$\frac{1}{2}$	5					
17	11 59	23	& set	ath.	0 28e		2	43					
18	11 59	9	Alph	ard	S. 7 3	Зе.	3	15			bowels		
19	11 58	56	βģ	8.8	8 Oe.	•••	3	44			1		
20	11 58	43	21 801	ith.	5 37e		4		10		reins		
21	11 58	30	Vega	rise	s. 7 3	5e.	4		10				
22	11 58	18	h sou	ıth.	5 28m		5		11	46	ł		
23	11 58	7	Twili	oht.	ends, 8	3 27e.		es.		rn	, .		
24	11 57	56	y inf	ં  ે	$\odot$ , 3	35e.	8	20		36			
25		45	Day 1	orea	ks, 3 2	26m	9				thighs		
26	11 57	35	a in	per.	1 30m	. 27.	1			$\frac{27}{27}$	1		
27	11 57	25	ρgr.	S. 1	at 0 2	6m.	11	56		27	knees		
25		16	5 6	$\tilde{\sigma}$ .	5 59e.	.0m. ⊌		rn.		30			
29		8	V in 9	8.2	40e.	28.		53	5		legs		
30		0	5 sta	0.4	1m.	_0.	1	41	6		m		

THE LOVE OF JESUS,—He loved us when we were enemies with a love expansive and interesting beyond expression; alove that exposed him to igno miny and torture, that cost him his blood and his life; a love that makes over to those who believe in him all the riches of grace and glory.

0 b sta. 0 41m.

6 30

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W 2:

Th 3c

Fri 31

		ATIONS. D H M An old c	lerg	gyma to d	n one	e sa	id t
		Moon, 1 1 39M my greatest	gri	of au	id my	grea	test
		t Quarter, 15 10 45M joy; my gredone so little	ate fo	st gr	nei, ins ie Lor	ttin d Je	sus,
_		Moon, 22 5 48 E and my great	ites	st jo	y, that	the I	ord
~		Quarter, 20 0 John		50 II			
	M			) ا	0	, 0	
D	D	Sironological Record.	ris		sets.	1	.N.
W	1	John Dryden died, 1700. Fair	4	59	-	1	_′
Th	2	Leonardo De Vinci died, 1519.	4	57		15	
$\mathbf{Fr}$		Columbus dis'd Jamaica, 1494.	4	<b>5</b> 6		15	
Sa	4	and warm, ensued by rain, if	4	55	-	16	12
F		Vallandigham arrested, 1863,	4	54	•	16	29
Mo		Humboldt died, 1859. the wind	4	<b>5</b> 2		16	46
Tu		Socrates died, 399 B. C. comes	4	51		17	2
W	8	from the proper quarter.	4	<b>5</b> 0		17	19
Th		Schiller died, 1805.	4	<b>4</b> 9		1.	34
_Fri		Jeff Davis "en deshabille," 1865.	4	<b>4</b> 8	•	17	50
Sa	11	Merrimac bl'wn up, 1862.	4	47	•	18	5
F		Thunder showers, followed by	4	46	1 -	18	20
M	13	Cuvier died, 1832. fair, warm,	4	45		18	35
Tu	14	lst vaccination, 1796. season-		44		18	50
W	15	Danl. O'Connell died, 1847.	4	43		19	4
Th	16		4	42		19	17
Fri	17	Wheel' g Bri'ge bl'n dw'n, 1854.	4	41		19	31
Sa	18	Bonaparte declar'd Emp'r, 1804	4	40		19	41
F	19	More changeable, with oc-	4	39	1.	19	57
M		Lafayette died, 1834. casional	4	36	1.	5 20	9
_Tu	21	Maria Edgeworth died, 1849.	4	38	1.	20	
W	22	showers of rain, with wind	. 4	37	7 10	3 20	33
Th	23	G'd Rev'w Ar'y Potom'c, 1865	4	36	1 *	720	44
Fri	24	Col. Elm'r Ellsworth d. 1861.	4	36		320	
Sa	25	Bat. of Dunlaven, 1798.	4	35		21	6
F	26	Rev. Geo. Burder died, 1832.	4	34	7 20	21	16
Mo	27	Clear, warm, and	4	34	1.	121	26
Tu	2>	Wm. Pitt born, 1759.	4	33	1.	121	<b>3</b> 6
117		T. 1 TO 11 1 1000	1.	0.0	la 01	10.	4.5

Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Let all banish business and every worldby care at bed time, and let sleep come to a min i at peace with God and all the world.

Iumphrey Davy died, 1829.

Mex. Pope died, 1744.

22 21

23 21 54

4 33 7

pleasant. 4

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Ekeron

	2 4 7 5 2 28 5												
Ř Š	6 6	(	5 ő		28 E 25 E	Consu					nts. We		
₹	d	C	7	11	49 M	minds	to t	his l	busit	iess.	O! how		
		C	12	8	35 E	lives hav	s we rebe	II as en ha	d w	ıy v e les	rould our		
Ц	d	C	13			single le	sson	. Т	o b	е са	reful for		
버	ó	Œ	26	$\frac{2}{0}$	32M						luty, and to God.		
	ძ	_C	20	U	10 м								
M		th.	Astro	nami	iool Pho	nomena.		1	(		C		
D		8.						es.		ith.	0		
1	11 56	52	Day	bre	iks, 3	14m.	2	19			feet		
2		46	çin	Ω,	29m.		2	52	8	16	×		
3	11 56	39	Q 801	ıth,	10 42	m.	3	19		4	head		
4	11 56	34	Regu	llus	S. 7 1	0e.	3	44					
5	11 56	28	Dene	bola	S. 8	47e.	4	10	10	35	neck		
6	11 56	24	ğ sta	. 10	) 29e.		4		11	21	8		
7	11 56	•20	Twili	ght	ends,	8 48e.	se	ts.	eve	7	8 -		
8	11 56	16	ğδ	δ,	5 32m	١.	8	26	0	54	arms =		
9					. 7 1e.		9	26	1	43			
10	11 56				10 3e.		10	23	2	33	breast		
11	11 56					8т. ⊖	11	16	3	24	95		
12	11 56	8	( in	apo	gée, 6	54e.	mo	orn.	4	14	95		
13	11 56	8	Arcti	ırus	S. 10	39e.	0	2		3	heart		
14	11 56	-8	Phad	l. S.	8 166	·	0	42		50	N		
15	11 56				at no		1	16	6		bowels		
16	11 56				ıks, 2		1	45	7	21	my		
17	11 56				$10^{\circ}32$		2	12	8	5	m		
18	11 56				4 3e.		2	37		49	reins		
19	11 56				ends,	9 8e.	3	1	9				
20	11 56	19	Sund	lue e	east, 7	41m.	3	26	10	23	loins		
21	11 56				S. 6 1		3	53		16	m.		
22		27	ğgr.	Ε.	elong.	2 22m.	ris	es.		rn.	thighs		
23	11 56	32	a ecl	ipse	ed, $(\frac{3}{2})$	2)		30	0	12	1		
24	11 56	37	a in	peri	gee, 5	30e.	9		1		knees		
25	11 56	43	t sou	ith,	3 16n	1. ⊌	10	46	2	17	13		
26		49	Spice	ıS.	9 0e.		11	39	3		legs		
27					ks, 2	24m.		rn.		23	m.		
28					3 31e		0	21	5		feet		
29					lat. 4 8			55	6	13	¥		
30					s S. 9		1	24	7		head		
31					er. 5h.		1	49	7	49			

A G DLESS House,-Alas, how many such houses there are in our world and land; houses where there is no prayer, no praise, no worship, no God! And what homes are they for children, aye, and for men and women tool How much better is the pure atmosphere of Christian love, than the cold selfish werlidiness of a Godless home.

10	JUNE, Sixth Month, 50 1	Ja	ys.				
	UNATIONS. D H M THERE IS I						
	w Moon, 5 10 3E that very r						
	irst Quarter, 14 1 39M ance of hi	is Ì	duti	ies,	det	ficien	cies
	ull Moon, 21 1 38M enough, in h						
	ast Quarter, 27 4 7E about the af	fair	s of	oth	ers,		
	M Chronological Record		0		9	1	) .
D				-		dec.	
Sa	Jas. Buchavan died, 1868.		31				,
F	2 Battle at Philippi, 1861.	4	31	1		2 <b>2</b>	
Mo	3 Revolution in Spain, 1843.	4	<b>3</b> 0	1		22	
Tu	4 All is calm and serene. Close			1	26		32
W	5 First balloon ascension, 1783.			1	27		38
Th	6 Patrick Henry died, 1799.	4		1	<b>2</b> 8	1	45
Fr	7 Mahomet died, 632.	4		1.	<b>2</b> 8	1	50
Sa		4	_	1.		22	
F	9 sultry days. Gusts of wind	4			29		0
Мо	10 Lydia H. Sigourney died, 1865.	. 4	29	1.			5
Tu	11 Great Hail storm, 1870.	4	29	7	30	23	9
W.	12 New York incorporated, 1665.	4	29	7	.31	23	13
Th	13 brings a storm with thunder	4	28	1.		23	16
Fr	14 American flag adopted, 1777.	4		3	32	23	19
Sa	15 Erupt. of Mt. Vesuvius, 1794.	4	28	37	32	23	21
F	16 Eruption of Mt. Ætna, 1830.	4		7	32	23	23
	17 C. H. Vallandigham died, 1871	. 4	29	7	33	33	
†Tu	18 and lightning. Becomes clear	r 4	29	37	33	3 23	26
W	19 Chas. Spurgeon born, 1834.	4		7	38	323	27
Th	20 Sanford C. Hill born, 1796.	4		97		123	
Fri	21 and continues close, dry, and	14	29	97	34	123	27
3 Sa	22 Pius IX. elected Pope, 1846.	4	30	07	34	123	27
F	23 Bunker Hill monu't. fin. 1842	1.4	3(	7	34	123	26

Mark. Chip

J.C. Johnson

THE PAST.—That dark crean into which the river of time is Itsensibly gliding! The past, that unsearchatle abyss, trom which we vainly try to snatch perishable objects! The past, mysterious vortex that has swallowed up all we have leen, seen, thought, telt, acted, or endured, and it is no less impossible to recover a fallen kingdom, than a faded lose leaf or the idle thoughts.

and rain with lightning. 4 327

4 30 7 34 23 25

34 23 23

34 23 21

16

12

4 30 7

gusts 4 31 7 34 23

Mo 24 Battle of Solferino, 1859.

W 26 worm for some days. Expect 4 317

Sa |29| Henry Clay died, 1852. wind 4 32|7

Fr 28 James Madison died, 1836. of 4 31 7 34 23

Tu 25 Sarah Hill died, 1866.

Th |27 | Lewis Cass died, 1866.

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ż 6 ( makes our bed so narrow and so щ 6 g 11 51<sub>M</sub> ( hard; but it is only night quarters 11 ó 9 1 4 E on a journey; and who can expect ( þ home comforts away from home? 2210<sub>M</sub> a M o south. Astronomical Phenomena. Dн. south. signs. Μ. rises. 37 Day breaks, 2 33m. 11 57 15 8 34 57 46 Arcturus S. 9 25e. 39. 9 18 neck 57 56 2 south, 3 12e. 4 10 33 10 50 arms 6 Denebola S. 6 53c. 58 17 ਪੂਰ ਆ, 4 2m. 611 38 58 58 28 O eclipsed (5). sets, eve.27 П 58 39 Twilight ends, 9 29e. 10 1 18 breast 58 50 Sun due east 7 57m. 58 ሚ 9 11  $2_{\mid a}$  in apogee, 10 6m. 57 heart 59 10 39 10 1 i 59 14 Alphaca S. 10 12e. 11 16 45  $\Omega$ . 26 Spica S. 7 57e. 1111 11 47 31 59 SI. 12 11 59 59 5 south, 2 2m. 16 bowels morn. 13 11 59 51 Day breaks, 2 24m. 15 5 59m 14 12 <sup>4</sup> Antares S. 10 49e. 39 6 42 reins 3 15 12 16 Twilight ends, 938e. 1 26 29 φ δ Q, 0 20e, (18) 28 8 16 12 1 12 loins 42 g d å, 0 29m. 17 12 1 53 9 7 m 55 18 12 21 9 19 12 <sup>8</sup> රූ රූ 10 53e. (17) 55 10 54 thighs 20 12 21 o enters 5, 1011e. 38.11 21 12 3½ \(\pri \) in perih., 6 40e. rises. morn.  $46 \text{ Q in } \hat{\Omega}, 653 \text{ m.} \forall$ 22 12 29 59 a in per., 10 54e. (21) 10 23 12 18 ٤ legs 24 12 12 ≱ sup. 9 ⊙, 4 27e 55 10 10 25 12 25 Sun due east, 8 1m. 11 26 6 feet 26 12 37 Day breaks, 2 24m. 11 55 58

GRATITUDE for mercies, patience under trials, congenial society, and the hope of heaven; will bring us all the happiness this life can bear. Abso, lutely there is nothing beyond these but the life eternal. Accept this view and waste no more time and labor in seeking for happiness where it is not.

morn.

0 20 6 33

0 43 7 47 head

17 deck

49 Alphaca S. 9 5e.

2 % south, 11 15m.

26 Day's decrease, 2½m.

14 Ras-Alhague S. 10 58e

18	JULY, Seventh Month, 31	1	Day	7S.		-	- 26-
	LUNATIONS. D H M THEY Wh					laggi	no of
	New Moon, 5 1 5 E religion be						-
	First Quarter, 13 2 28 E   Christian w	ho	is p	perf	fect, r	migh	t as
	Full Moon, 20 8 33M well deny t						
	Last Quarter, 27 1 59m because it is			<u> </u>			
W		1.	0	1	0		<u> </u>
D	D		ses	se		-	3. N.
Mo	1 Gold at its highest, \$2.80, 1864	4	33	1	100		<del>,</del>
Tu	2 Rain, if the wind is south or	4	33	1		23	0
W	3 Bat. Gettysburg, 1863. south-			1.		22	55
Th	4 Th. Jeff'n, J. Adams d., 1826.			1.			50
Fri	5 Crusaders take Jerusalem, 1100			1		22	44
Sa	-6 west. Clouds collect for more	4	36			22	38
F	7 Rev. Thos. Hooker died, 1647.	i		1		22	31
∢Mo To		4		1.	-	22	24
Tu	9 Zac. Taylor died, 1850.	4		1.		i	17
W				1.		22	9
Th	11 Bat. Rich Mount., Va., 1861.	4		11.			1
Fri			40			1	53
Sa	13 Bat. of the Boyne, 1690. winds	4	41				44
F	14 in many places with but little	4	41	7	<b>2</b> 9		35
Mo	15 France dec. war with Prus. 1870	4	42	7	29	1	25
Tu	16 Freedm's. Bureau estab., 1866.						15
×W	17 John J. Astor born, 1763.	4	4.1	7	<b>2</b> 8		5
Th	18 rain. Becomes cooler, but			1 -			54
Fri	19 Garibaldi born, 1807.	4	45	+ -		20	
Sa	20 Playfair died, 1819. south-west	4		1		20	32
$\mathbf{F}$	21 Bat. Bull Run, 1861	4	47	1		20	
Mo	22 winds may bring warm show-	4	48	7		ł	8
Tu	23 1st Newspaper printed, 1588.	4	49	1 .	- 1		56
W	24 Bat. at Lundy's Lane, 1814. ers.	4		1.	22	19	43
Th	25 John Morgan capt. 1863.	4		7	21		<b>3</b> 0
Fri	26 Thick clouds denote gusts of	4	51	7	20	19	17
Sa	27 Atlantic cable laid, 1866.	4	52	i	i		3
F	28 Fighting near Saarbrouck, 1870.	4	53	7	18	19	59
Mo	29 Hiram Powers born, 1805.	4	54	7	- 1		35
Tu	wind and rain.	4	55	1	16		21
W	31 Gen. G. H. Thomas born, 1816.	4	<b>5</b> 6	1 -	15		6
	Revery one life has some blessings, some cup		nat is	nc	ot mi:	xed v	with

For every one life has some blessings, some cup that is not mixed with bitterness. At every heart there is some fount of pure water, and all men, at some time or other, taste its sweetness. Who is he that has not found in his path of life some fragrant rosebush, scenting all the air with its sweet virtue that the storm of time can never detroy.

F-250					J	ULY,	1872.					19
ઠ	6		(	4	9	14 M	W HEN	aп	uaex	peci	ed c	oud gath.
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ğ	d		Ì	6	6	1 Е	1 -	-	-	-		rom it a
भूर	ઠ		Ì	6	9	9 E	shower -	- 2				gs; and come the
14	d		à	7	6	39 m	cloud w					
5	ઠ		C	19	$^{2}$	53 E	will shi a					
M	O 6	sou	th.	i			型	1 (	7	(	I	a
D	н.	М.	s.	Astro	nomi	cal Phe	nomena.	ris	es.	sou	ith.	signs.
1	$1\overline{2}^{-}$	3	37	Day	hree	ks, 2 1	26m	1	37			arms
	12	3	48	Sur	N	lat. 2 1	1m	2		9		
	12	4				t from		$\frac{1}{2}$			23	
	12	4				1 36e		3				breast
	12	4	21	Day	15 F	ours b	ong. A		ts.		- 4	
	12	4	31	C in	ano	gee, 7	6e.	8	39	0		heart
	12	4	41	0 9	H.	$\overset{\mathtt{c}}{2}$ 33e.	00.	9	17	1	42	
	12	4	50	Anta	res S	3. 9 14	Α	9	48		28	
	12	4	<b>5</b> 9	5 8	O.	6 Se.		10	17	3		bowels
10		5	7	8 6	2!	1 21e.		10	42		56	
11		5	15	Sun	lue e	east, 7	53m.	11	6	4	38	reins
	12	5				ends, 9		11	30	5	21	
	12	5	30	Arct	urus	S. 6	13e.	11	53	6	4	
14	12	5	36	Day	brea	ks, 2	40m.	mo	rn.	6	51	loins
15	12	5	43	Alph	aca	S. 7 5	5e.	0	19	7	41	
	12	5	48	Q su	ი. ბ	$\odot$ , 0 :	25m.	0	50		35	thighs
17		5	53	5 sot	ith.	9 20e.		1	27	9	36	
18	12	5	57	Ras A	Alha	gue S.	9 43e.	2	14	10	40	knees
19	12	6	1	Twili	ght	ends,9	$23\mathrm{e.} \; \boldsymbol{\cup}$	3	14	11	46	V3 Y
20	12	6	5	( in	peris	gee, 8	Om.	ris	es.	me	orn.	legs
21	12	6	8	9 0	<b>.</b> "Ж',	$11^{'}41_{0}$	e.	8	<b>5</b> 0		51	
22	12	6					1031e	9	25	1	52	feet
23	12	6				11 8e.		9	55		48	
24	12	6				east, 7	40m.	10	21	3		head
25	12	6	13	o in	$\vartheta$ ,	1 56e		10	47	4	27	
26	12	6	13	ợ in	peri	h 657	e. (25)	11	12	5		neck
27	12	6				s begin		11	39	5	59	- 1
28	12	6	11	5 9	μ,	9 2e.		mo	rn.			
29	12	6				ks, 2 t	58m.	0	9.			arms
30		6	7	L 801	ith,	$10 \ 42r$	n.	0	43			
31	12	6	4	Day'	s dec	rease,	lõm.	1	23	9	10	breast

Diving twor is, as it were, a jewel locked up: but by finding Christ, by getting Christ, the soul gets this jewel that is worth more than the welld; yet, by geining him, the soul gins lives; to wit, a life of grace and a life of glory, and what would the soul have more?

LUNATIONS. New Moon,  $4 \ 4 \ 25 \text{M}$ 

GLOOMINESS is not religion. it not be imagined that the life of a good Christian must necessarily be

DF	irst	Quarter, 12 0 32 E a life o	fmela	anc.	holy	an	d glo	omin	ess,		
F	ull			resigns some pleasures hers infinitely greater.—							
$\mathfrak{q} \mathbf{L}$	ast	Quarter, 25 3 15 E Pascal									
W	M	*		-	0	_	0	0	)		
D	D	Chronological Record.		ris	es.	se	ets.	$\mathbf{dec}$	.N.		
$\overline{{f T}{f h}}$	1	Jonathan Edwards died, 1	801.	4	57	7	14	0	7		
Fr	2	Bat. at Saarbruck, 1870.		4	<b>5</b> 8	7	13	17	35		
Sa		Columbus sailed, 1492. Sa	ultry	4	59	7	12	17	19		
F	4	days, ensued by re		5	0	7		17	3		
Mo	5	Gen. Robt. M'Cook, assas. 1		5	1	7		16	47		
Tu		Bat. near Woerth, 1870.		5	2	1		16	30		
XW	7	settled with clear skies,	suc-	5	3	1	<sub>+</sub> 7		13		
Th	8	Thomas a' Kempus died, 14	71.	5	4	1		15			
Fr		Strasbourg besieged, 1870.		5	5	J		15			
Sa	10	Gen. Lyon killed, 1861,		5	6		4 -	15			
F	11	ceeded by some show	ers.	5	,	7		15	3		
Mo	12	Petersburg burned, 1736.	A	5		7	. 1	14	45		
Tu	13	Eruption of Vesuvius, 183	33.	5		7	0		27		
W		Admiral Farragut, died, 18		5	10	-	<b>5</b> 8	-	8		
	15					6		13	49		
Fr	16	Bat. Camden, 1780 notes r	ain,	5.	,12	1		13	30		
Sa	17	Bat. near Metz, 1870. vo	por,	5	13	1		13	11		
		Timothy Flint died, 1840.		5	14	1		12	52		
<b>∀</b> Mo	19	clouds and westerly breeze	es,	5	15	1		12	32		
Tu	20	Bat. Cherubusco, $1847$ . $R$	ain	5	15	1		12	12		
	$^{21}$	Adam Clarke, D. D. d. 183	2.	5	16	1		11	52		
	22	Richard III. killed, 1485.			17				32		
	23		il $in$	5	18	1		11	12		
Sa	24	Lafayette recd. at Boston, 1	824.	5	19	1		10	51		
F	25	Mother of Washington d. 1	789,		20	1		10	30		
Mo	26	Prince Albert born, 1819.		5	21		41		9		
Tu	27	ple	aces.		22	1	39	1	48		
W		Bat. at Verdun, 1870.		5	- 6	100	.38		27		
		Dr. O. W. Holmes born, 1	809.		24	1	36	t	6		
$\operatorname{Fr}_{\widetilde{\sim}}$		Bat. at Beaumont, 1870.		5	25	1			44		
Sa	51	1		5	26	6	33	8	22		
4							7.		-1.3		

LIFE AND ITS END.—Remember for what purpose you were born, and through the whole of life look at its end, consider, when that comes, in what you will put your trust. Not in the recollection of a life spent in a giddy conformity to a thoughtless and wicked world, but in that of a life spent soberly and godly in this present world.

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4	6		$\mathcal{C}$	4	0	19 E	every mi					
9	6		$\mathcal{C}$	4	1	56 E	ing, reme					
ğ	ó		${\mathfrak C}$	6	8	50m	of his hea	rers.	. P	reacl	n Ch	rist, live
5	6		(	15	10	30 E	Christ.					
M	$\odot$	sou	- 1	Actro	nom	ical Pher	nemena	. 0		0		C
D	н.	М.	s.					rise		sou		signs.
1	12	6	0				e(2)	2		10	0	25
	12	5		24 6	⊙,	10 45	е.	2	59		50	50
	12	5	51				2 25m.	3	54			heart
	12	5				a., 6 17			!	eve		$v_{ii}$
	12	5				aks, 3		8	21	1		bowels
	12	5			-		4 10m.	8	47	1	55	ny
7	-	5					8 56e.	9	12	2	38	ng
- 1	12	5				hours_		9	34	3		reins
- 1	12	5				east, 7		9	56	4	2	_
	12	5				, 9 <b>4</b> 9e.		10	21	4		loins
	12	4	-			S. 7 0		10	49	5	33	m
	12	4	42	Ras	All	ague,	S. 8 5e.	11	21	6	24	thighs
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	12	4				merid		0	3	8		knees
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16	12	3				36m.		1	59	10		legs
	12	3	43	( 1n	per	rigee, 5	24e.	3	13	11	32	in
	12	3				, 10 20			es.	_		feet
19	12	3					, 9 21e.	7	52	0	31	×
-	12	3				, 11 18		8	21	1		head
-	12	2				S, 103		8	47	2	17	g
	12	2			ligh	t ends,	8 29e.	9	13		5	
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	12	2	()	8 6	Ĥ	, 534e.	(23)	10	9	1	39	_
	12	1	44	¥g	r. S	. lat. 4	13m.	10	42		27	
26	12	1				eaks, 3	41m.	11	20	_	16	
-	12	1				ys end.		1	orn.			breast
-	12	0	52	Sun	due	east, 6	46m.♠	0	4		56	
28	12	0					30e (30)		53	1	<b>4</b> 6	
	12	0				.— ( i		1	47	9		heart
	111	<b>5</b> 9			5 (	24 0	5 C	2		10	23	8
on	e good	ı act	ion,	one te	mpta	tion resis	hurt by d ted and over sake, will dulgence o	verco	ome.	one :	3a.cri	fice of de-
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Do not criticise the performances of your minister. If he has preached a poor sermon, make the best of it; if a good one, make the best of it, and apply it to yourself, your praise or censure can do no good either to him, yourself, or to any one else, but may do hurt to each one.

Piles-

ğ	d	(	2	2	32m	WHAT	heti	er tr	ibnt	e cor	ld be of-
Ŷ	6	a	3	3	19 E	fered to	the	mer	nory	ot	the loved.
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4	ŏ,	Q	28	$\bar{0}$	19 в	dead, as	tho:	or t	he v	wore	es of the
8	ઠ	a	28	6	33 E	always	mad	e hon	ie ha	ppy.	1)
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D	н. м.		Astro	nomi	cal Pher	omena.	ris	es.	sou	ıth.	signs.
1	11 59	36	Day	brea	ks, 3 4	9m.					bowels
2	11 59	20	Veg	a on	merid.	7 46e.	4	47			
3	11 59	. 1	Day	13 h	nours le	ong.	se	ts.		.37	
	11 58				east, 6		7	38		19	reins
5	11 58				9 56n		8	1	2	1	
6	11 58				. 9 34		8				loins
7	11 57	41	Twil	ight	ends, 7	58e.	8			31	
8	11 57	20	9 st	a. 6	10m.		9			20	
9	11 57	0	21 80	uth,	10m. 10 11r	n.	9	59	5	13	thighs
10	11 56	39	Alta	ir S.	8 25e.		10	45	6	10	
		.18	13 so	uth.	7 38e.		11	43	7	11	knees
					ks, 4 2		mo	orn.	8	14	ぴ
13	11 55	36	ğin	Ω,4	4 6m.		0	51	9	15	legs
14					gee, 11	6e.	2		10	14	
15	11 54	54	ğgr	. w.	elon.	8 41e.	3	24	11	10	feet
16	11 54				. 8 <b>5</b> 56		ris	es.	mo	rn.	X
17	11 54				h. 5 55		6	45	0	3	head
18					34m.		7	11	0	<b>5</b> 3	op
19	11 53	29	Twil	ight	ends, 7	37e.	7	38	1	41	neck
20	11 53				ıt S. 1		8	7	2	29	8
21	11 52	47	8 6	24,	11 2m.		8	38	3	18	arms
22	11 52				<b>△</b> , 0 å		9	16	4	7	п
	11 52	5	Autu	$\mathbf{m}\mathbf{n}$	begins.		9	<b>5</b> 8	4	58	п
	11 51	44	Day	brea	ks, 4 1	7m.	10	44			breast
	11 51	24	5 soi	ith,	6 43e.	<b>A</b>	11	38		39	<u>o</u> _6
26		4	a in	apog	ee, 8 8	30e.	mo	rn.			heart
27		41	Pole	* E	. elon.	6 48e.	0	35		18	ຄ
28	11 50				lat. 1		1	34	9	5	જ
29		4	Mark	ab S	3. 10 2	25e.	<b>2</b>	36		50	bowels
30	11 49	45	Day's	dec	. 3h. 1	7m.	3	37	10	33	m

Where parental kindness and filial affection dwells and blossoms around the fireside in all the freshness of perpetual spring, it matters but little if the world is cold, we can turn to our own dear little family circle, and receive all that our heart claims.

New Moon, 2 10 10  First Quarter, 9 3 44  Full Moon, 16 10 14  Last Quarter, 24 3 33	tertalnment and secret wimpurity, if it dies; but danger. Pr	t hii ve	o the spers. ou tot	e , of	first the v su	moi Spir	tion rit o
W M Chronological R		100	0		0	, 0	
D			ses.		ets.		.8
Tu 1 Fulton's steam boat	tried, 1807.	5	57		42	0	
W 2 First R. R., in U. S	., 1833. –	-	58				5
Th 3 Limerick Treaty, 1	691. Mod-	5	59		38	4	10
Fr 4 terates and clouds	disappear,	6	0	_	37	4	4
Sa 5 Brainard died, 1747 F 6 Jenny Lind born, 1	. leaving	9	1		35	5	
, , , , , , , , , , , , , , , , , , , ,	821. severe		2		33		2
	1849. air.	6	3		32	_	4
	d threatens		5	-	30 29	6	3
	782. rain,	6	6		27		5
Donjamin vy cho hot.	1 1750;		7	-	26		2
Fr 11 ensued by dense Sa 12 America Discovered	Jogs ana	6	8	_	24	7	
F 13 Chief Justice Tane	- d 1961	6	9	-	22		1
Mo 14 Duke of Wellington	y u. 1001.	6	10		21	_	2
Tu 15	frosts.	6	11		19		4
W 16 Noah Webster born	1758	6	12		18	_	1
Th 17 Burgoyne surrender	ed 1777	6	13		16	9	3
Fr 18 Lord Palmerston di	ed 1865		15		15	9	5
Sa 19 Cornwallis surrende	red 1781		16		14		1
F 20 Some raw weath		-	17	-	12		3
Mo 21 Bat. Trafalgar, 180	5. winds.		18		11	-	-
Tu 22 Edward Payson dies	d. 1827.	6	19		- 1	11	2
W 23 Napoleon left Mosco	ow. 1812.	6	20			11	4
Th 24 Rain in several of	f the States.	6	21			12	_
Fr 25 Philadelphia settled	1, 1682.	6	32		5	12	2
Fr 25 Philadelphia settled Sa 26 Dr. Doddridge died	i, 1751.	6	24		4	12	4
F 27 J. E. Worcester die	ed, 1865.	6	25	5	3	13	
Mo 28 Pleasant, but so	on becomes	6	26	5		~ -	2
Tu 29 Walter Raleigh beh	eaded,1618.	6	27	5	0	13	4
W 30 "Peter Parley," d	ied, 1867.	6	28	1	<b>5</b> 9		
Th 31 All Hallow Eve		6	29	4	58	14	2

delight, and His fruit is sweet to my t aste."

-					00	TORE	R, 18	72.				25
Q	C	)	(	1	1	32 E	ТЕМР	LRAN	CE ]	puts	WO	od on the
Ş	C	)	(	4	3	$40 \mathrm{M}$	fire, me	æl in	the	bar	rel, f	lour in the
っ	d		C	9	11	55м	tub, me	шеу	in t	he	purse	, credit in
H	ó		(	24	10	$34 \mathrm{M}$	the cor	untr	y, c	ontei	atme	nt in the
24	ರ		C	26	5	17M	gence i	vige n the	r in	in	noa end	y, intelli- energy in
δ	ó		C	27	0	54 E	the who					onergy in
M	0	SOU	ıth.						D	1	a	Œ
D	н.	M.	s.	Astr	conom	ical Pher	nomena.	ris	ses.		uth.	
ī	11	49	26	Day	brez	iks, 42	26m	1	39	1.		reins
2	11	49	8	Alt	air S	7 Ue.		5		11	59	
	11	18	49	\$ s	outh,	9 15m		se	ets.			loins
	11	48	31	Der	ieb S	. 744e		6	54		28	
5	11	48	14	98	outh,	1 11e.		7	24		17	
6	11	47	56	. 2 0	⊒ ⊙.	5 17e.		7	59			thighs
7	11	47	39	She	rtest	twiligh	ıt.	8	42		5	Î
8	11	47	23	Twi	il las	ts 1h. 8	35m.	9	35			knees
	11	47	7	Fon	aalhau	at S. 9	37e ⊌	10	40	6	6	
	11	46	51	Twi	light	ends,	3 59e.	11	50	7	6	legs
11	11	46	56	♀ i≀	nу,	8 23e.		me	orn.	8	4	<b>***</b>
12		46	22	d it	a peri	gee, $2$	6e.	1	4	8	59	feet
13		46	8	Ŭ S₹	up. ć	$\odot$ , $0$	33m.	2	21	9		¥
14		45	54	$\mu_{\rm sc}$	outh,	8 i9m		3	36	10	41	head
15		45	41	Mar	rkab.	S. 9 2	2e.	4	49	11	30	P
16		45	28	Day	brea	ıks, 4 4	lm.	ris	es.	mo	rn.	neck
17	11	45	17	7 50	ou.h,	5 19e.		6	4	0	18	8
18		45	Õ	Alg	emb.	S. 10	1 <del>1</del> e.		35	1	6	8
19		44	55	Day	11 b	nours lo	ng.	7	10		56	arms
20		14	45	Sch	edir a	8.10 3	3e.	7	51	2	47	П
21		41	35	þ ir	ı e,	1 12e.		8	36	3	39	breast
22		44	27	병 E	J ⊙, 5	1 19e.	A	9	27	4	31	<u> </u>
23		44	19	Alp	herat	z S. 9	50e.	10	23	5	22	950
24		11	11	( ir	apog	gee, 3	36e.	11	22	6	11	heart
25		11	5	Day	brea	ks, 4 5	0m.	mo	rn.	6	59	R
26		43	59	2 s	outh,	131e.		0	23	7		bowels
27		43	54	Pole	01 × 01	n mer.,	1044e	1	24	8	28	m
28		43	50	Twi	light	ends,	6 32e.	$^2$	26			reins
29		43	47	Arie	etis S	11.25	e.	3	28	9	53	
30	11	43	44	Day	's de	cr. 4h.	35m.	4	32	10	37	-≏

31 11 43 42 vin aph. 532e. PRECEPTS OF SYSTEM OR ORDER.—A place for everything, and everything in its place. A proper time for everything, and everything done in its time. A distinct name for everything, and everything called by its name. A certain use for everything, and everything put to its use.

5 39 11 22 loins

LUNATIONS. D н м 0 New Moon. 1 8м 10 31 ж D First Quarter, 7 O Full Moon, 14 11 48 E & Last Quarter, 23 25 E New Moon

God always hears what we speak in prayer; but we many times do not hear what he steaks though he speaks peace to us. God always hears the prayer of faith, and an swers it, but we do not always hear what that enswer is.

9	Ne	W Moon, 30 1 14E what that a	nsw	er 10	3. ——			1
W	M		(	<b>O</b>	(	<b>Θ</b>	3	0
D	D	Chronological Record.	ris	e-	se	ts	dec	.s
Fr	i i	Herculaneum and Pompen b.79	$\overline{6}$	$\overline{3}0$	4	56	0	,
Sa	. 2	Princess Amelia died, 1810.	6	31	4	55	15	1
F	1 6	Wm. C. Bryant born, 1794.	6	33	1	54	15	20
M		Becomes temperate and ends	6	34	4	53	15	$3\hat{x}$
Tτ	1 8	Battle of Inkerman, 1854	6	35	1	<b>5</b> 2	15	57
1 W	1	Battle of Port Royal, 1861.	6	36	1	51	16	15
] Tl	3 7	Battle of Tippecanoe, 1811.	6	38	4	50	16	32
Fı	i 8	with high winds and more rain	6	39	1	<b>4</b> 9	16	50
Sa		Deluge began, 2348 B.C.	6	40	1	48	17	7
1 F	10	Wirz the Brutal hung, 1865.	6	41	4	47	17	23
}M.	0 1	Gen. J. E. Wool died, 1869.		42	1	46	17	40
Tı	1 1:	or sleet. Sets in to snow, then	6	43	1	45	17	56
W	13	Meteoric shower, 1833.	6	45	4	44	18	12
T	$\mathbf{h} 1$	Mozart born, 1719. dries and	6	46	1	43	18	27
1 F	ri 1	First Eng. Parliament, 1213.	6	47	1	42	18	43
3 Sa	1	b shines, appears pleasant but	6	48	4	42	18	58
} E	1	7 Erskine died, 1823.	6	49	4	41	19	12
μM	0 1	8 Robin Hood died, 1247.	6	50	1	40	19	26
T	u   1	9 Jay's Treaty, 1794.	6	52			19	40
1 W	2	0 only for a time. Wind and	6	53	4	39	19	54
<b>]</b> T.	h  2	Compass invented, 1302.	6	54	4	38	20	7
} F:	$^{\mathrm{ri} 2}$	2 Lawrence Sterne born, 1713.	6	55	4	37	20	20
S	<b>1</b>  2	3 Montgolfier's bal. ass'n 1782.	6	56	4	37	20	32
1 E	2	4 more rain. Spits srow and	6	57	1	36	20	44
M	02	5 Gen. Havelock died, 1857.	6	58	4	36	20	<b>5</b> 6
T	u  2	6 Cowper, the Poet, born, 1731.	6		4		21	7
	$7 \mid 2$			1	4	35	21	18
1 T	h  2	8 Washington Irving died, 1859.	7		1		21	28
1 F	ri 2	9O. Goldsmith born, 1728.	7	3	4		21	38
3 Sa	ı  3	OBattle at Franklin, Tenn., 1864	7	4	4	34	21	<b>4</b> 8

THE TRUTH CONFIRMED.—The great teachings of Jesus, concerning God and man, have been verified by the experience of sixty generations of christian men and women. They have guided them to God; they have rescued them from sin; they have created faith, hope, and love in human hearts; they have conquered the lear of death; they have consoled the sufferers under the burdens of life

11 8 a 22 7 96 me, the closer will ladhere to the	マラカ 切 び よ	3 0 0 0 0 c	0000		9 6 7 6 7 6		BLESSED JES.S, I rejoice is thee my hope; the londer the storm rag around me, and the more violent the enemies of my soul are invade me, the closer will I adhere to the and the more will I rejoice in the care
---	--------------------	-------------	------	--	----------------------------	--	--

$\frac{3}{2}$ $\frac{3}$		rejoi	ce in ii
11 3 south. Astronomical Di	1 (		(
1) H. W S. Astronomical Phenomena	rises.	south.	
1 1 43 41 Day breaks, 4 57m.	sets.	eve. 11	
4.5 41 Indian Summer hearing	5 58	,	thighs
1 9 11 45 41 8 gr N. lat 10 48m.	6 39	1 59	Î
411 43 43 9 south, 2 25e.	7 30	2 59	knees
5 11 43 45 Pole * on m. 10 8e	8 31	4 0	ИS
6 11 43 48 C in perigee, 3 48e.	9 41	5 1	egs
T I I I I I I I I I I I I I I I I I I I	10 55	6 0	***
1 South, 119m.	norn.	6 55	eet
9 11 44 2 Arietis S. 10 41e.	0 10	7 47	大
10 11 44 8 H sta. 5 19e.	1 24	8 35	×
11 11 44 15 Indian Summer ends	3 34	9 23 1	read
12 11 44 23 Day 10 hours long. 13 11 44 32 Day breaks 5 100		0 10	r.
13 11 44 32 Day breaks, 5 10m.	4 53 1	0 57 a	eck
1511 41 52 0 in a h 9 10	6 11	1 46	ŏ
15 11 44 52 9 in aph., 3 16m. 16 11 45 3 2 south, 4 30m.		aorn a	rms
17 11 45 16 Menkar S. 11 5e.	5 43		П
18 11 45 29 7 * south, 11 46e.	6 27	1 28 ե	reast
19 11 45 42 Twilight ends, 6 16e		2   20	20
20 11 45 57 (in apogee, 0 30e. 2)		3 12	9
21 11 46 13 o gr. S. lat. 3 29m.	9 9 .	4 3 h	
		1 51	v
73 11 46 16 1	11 10 5	5 38 bo	
24 11 47 4 Pole * on mer. 8 53e.		- 4	m
25 11 47 22 Day breaks, 5 21m.		4	my.
26 11 47 42 Arietis S. 9 35e.	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	46 re	
2811 48 237 *S 11 7 e.	4 26 9	12 loi 59	
29 11 48 45 Days dec'r. 5h 33m	5 38 10		η
	6 53 11		
TRUST Gon -Christian are your and	5 00 11	Et/	1

TRUST GOD.—Christian, are you embarrassed in your affairs? That is as much a matter of God's concern as yours. Do you not know where the bread of to-morrow is coming from? It is coming from God's loaf. And where does He keep His loaf? He does not let you know. We do not always tell our children where we keep our good things. "Sufficient unto the day is the evil thereof."

LUNATIONS. D H M

D First Quarter, 7 6 16m

O Full Moon, 14 4 24E

( Last Quarter, 22 8 52E

New Moon, 30 1 16m

EVERY christian friend that goes befree us from this world is a ransomed spirit waiting to welcome us in heaven. Every gem which death rudely tears away from us here, is a g orious jewel forever shining there.

		Marte		1 16w	rudely tears					
		Moon,	οU	1 16м	g orious jew					
W		~	h	oriest P	iond		⊙	0	( 0	
D	$ \mathbf{D} $	C	nronol	logical Rec	ora.	ri		sets	lec	.8.
F	1	Alb't B	arnes	, D. D. b	orn, 1798	7_	5 4	34	0	7
М	2	John B	rown	executed	d, 1≀59.	7	6		22	6
T	ս 3	Battle 0	of Ho	henlinde	en, 1800.	7	7 4		22	14
W	4	Cloude	ed skt	ies and u	vind bring		8		22	22
Tì	h 5	Mozart	died,	1792.	rain or	7	94		22	29
Fı					red, 1492		10/4		22	36
Sa	a 7	Marsha	l Ney	shot, l	815. snow.	7	10/4		22	43
F					should lay	7	114		22	49
М				born, 10		7	12		22	55
T					Imp. 1848.		13		23	0
W				I. died,		7	14		23	5
T					very cold		15		23	9
					urg, 1862.		15		23	13
S					ed, 1799.	7	16		23	17
				ert died,		7	17		23	20
M					e expected.		18		23	22
4				orn, 177		7	18		23	24
W	.			died, 18	.00	7	19		23	26
		Rome k			17 77 7	7	19		23	27
					the $North$		20		23	27
S				n died, l		7	20		23	27
	F 22	Cotten	ourg	burned,	1002.	7	21		23	
M T					y be $ex$		$\frac{21}{22}$		3 23 3 23	
		Christn		otanton (	died, 1869	7	$\frac{22}{22}$		23	
				te 1550	•	7	$\frac{22}{22}$		23	$\frac{25}{21}$
				etz, 1552 died, 18		7	22 23	_	23	
	ri 27				dd weather		$\frac{25}{23}$	_	1 23 1 23	
					<i>ta weatner</i> rn, 1808.	7			223	
				y born,		7	24		4 23 3 23	
				one Rive		7	24		1 23	
} -	. 4 0 1	- Jacobe		16176	-, 1004.		<u></u>	. 1"	- 20	

A Solemn Morning Reflection —Thoughts may be born to-day which may never die. Fe lines may be awakened to day which may never be extinguished. Hope may be excited to-day which may never expire. Acts may be performed to day the consequences of which may not be realized until et mity.

2	3	((	2	2	23 м	IF the	<b>V</b> O	ne.	mar	n fo	rgets his			
<b>9</b>	6	(	3		45 M	Ged, the	young man forgets his old one will seldem find							
5	6	C	3		45 M	flush of	age; if in the pride and f health we omit to call name of Him from whom							
βĪ	d	C	18	1	33 м	on the n	name of Him from whom							
11	6	Œ	20	5	16 <sub>M</sub>	comfort	ss the vigor of life, what can we have in calling on							
*	6	Ī	23	10	41E		the hour of sickness.							
M	O sout	h.					(	7	(	7	C			
D	н. м.	s.	Astr	onom	ical Phe	nomena.		es.		ith				
1	11 49	30	Dav	brea	aks, 5	27m.	26	ts.	eve	45	i			
2	11 49	0.	Pil	*0	n mer.8	322e.	6	15	1	4	neos			
3	11 5u	17			igee 6		7	28	2	52	VS			
ŧ	11 50	<b>4</b> 2	Ŷ,	άħ,	7 43e		$\sim$	+4	ನ	53	legs			
5	11 51	7			S 9 0	e.	9	59	4	51	***			
	11 51	33	Ϋ́S	ta 2	55e.		11	14	5	44	feet			
7	11 51	59	Qg	r S	lat. 45	3e.	mo	rn	6	34				
- 3	$11 \ 52$	26	ð ir	ı.aph	1.152	n.	0	25	7	21	head			
9	11 52	53	5 ir	1 99,	3 48n	a.	1	35	8	7	9			
10	11 53	20	ợ ir	ı,	3 22r	և.	2	43	8	53	neck			
11	11 53	48	Mer	kir	S 9 31	e.	3	51	9	40	ŏ			
12						6 11e.	4	57	10	29	arms			
13	11 54	45	4 s	outh	, 1 45r	n.	6	3	11	19	П			
14	11 55	14	ợ ir	n pe	rih. 5	lle.	ris	es.	no	rn.	П			
L5	11 55	43	Day	bre	ıks, á á	3√e.	5	- 8	0	11	breast			
16	11 56	12	o ir	nt d	$\odot$ , 5 $\odot$	87m. ⊖	6	1	1	4	950			
	11 56	41	2/	sta 8	3 15e.	16.	6	58	1	55	heart			
18	11 57				$_{ m nerid}$		7	57	2	45				
19	11 57				ogee, 8		8	57		32	R			
		11	1 8	outh	, 6 56ı	n	9	57	4	16	bowels			
21	11 58	41	0	ente	rs vs, E	33m.	10	57	4	59	my.			
		11	Wi	nter	begins.		11	58	5	40	reins			
23	11 59	41	1 24 s	outh	, 4 6 տ	١.	mo	rn.	6	21				
	12 0	11	Car	ella	S. 10	52e.	1	0		3	-0=			
					. lat. 0		2	5			loins			
	12 1	10	) V s	ta. 1	1 42m.			14						
		4(	Day	v bre	aks, 5	44m	4		t .		thighs			
	$12  \hat{2}$	10	ďφ	, ΣΙΟ Ο ( .	1 48e		1	40	1					
	12 2	3	Ťπ	riligh	t ends	, 6 17e.		54	1		knees			
			3 + "	6 6	. c in	p. 31 ⊌	l .		1	e.3.				
	12 3	37	7 ф.	neare	st the	Sun.	6	21	1		legs			
						v. Whate								

SEXD your little child to bed happy. Whatever cares press, go with it and hear it say its nttle prayers, give it a warm good-night kiss as it goes to the pillow. The memory of this in stormy years which may be in store for the little one, will be like Bethlehem's Star to the bewildered shepherds.



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#### A MOTHER AT PRAYER.

What a beautiful scene this is! There is the little cradle, and the baby fast asleep, and nicely tucked up in it. And what is the mother of that dear child doing, now that the toils of the day are over, and her little one is quietly resting? Does she sit down to take her ease? Does she cease to think about her child? Ah, no! she can not do that. Her mind is still occupied about that sleep-She thinks to herself, "My dear baby has ing little one. a scul that is worth more than all the world. That soul must live forever. It must live forever, too, in happiness or misery. If his heart is changed and he learns to love Jesus and serve him, then heaven will be his home forever. But if his heart is not changed, and he does not love Jesus,-dreadful thought!-he can never go to heaven!" And she then kneels down, and prays with all that earnestness which none but a mother feels when pleading for her child. She prays-for what? Not that God would make her child rich or great. No; but that his heart may be changed, and that he may be made one of the lambs of Jesus.

What a blessing it is to have a praying mother! It is better than to have the largest fortune that ever was left to any body. Dear young reader, have you a praying mother? If you have, how thankful you should be! And how should you show your thankfulness? Why, by loving and serving Jesus. In this way you may help to answer your mother's prayer,

But suppose you have not a praying mother, what then? Why, then you have so much greater need to pray for

yourself.

#### EFFECT OF A MOTHER'S PRAYERS.

There was once a little boy who had an excellent pious mother; but he neglected his mother's teachings, and grew up to be a man without loving Jesus. Then he went abroad and lived in a foreign country. After a great many years were past, he went back to his native village. His good mother had been dead a long time; but his brother was occupying their old home. The furniture of the house remained very much the same that it used to be. At night he occupied the same room and the same

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bed in which he used to sleep when a child. But he could not sleep any that night. His thoughts were too busy to let him sleep. He was thinking about the God of whom his mother used to tell him, and who had taken care of him all his lifetime. At last the light of the morning darted through the little window, and then his eve rested on the spot where his dear mother used to take him by the hand when he was a child, and say: "Come, my son, kneel down with me and let us pray." This entirely overcame him. He seemed to hear the very tones of her voice, He recollected some of her expressions. He burst into tears, and, arising from the bed he fell on his knees on the very spot where his mother used to kneel, and thanked God that he once had a praying mother, Afterwards he became a christian and a minister of the gospel. Thus, after near about thirty years, that mother's prayers were answered for her son,

#### BOOK OF REMEMBRANCE.

God has a Book of Remembrance more enduring than the rocks or the mountains. In this book are written every thought, word, and action of your lives; and this record is more lasting than the marks on the rocks, written by the hand of time. On the shores of time the record of your life is silently but surely being made up. God is writing down in the book of his remembrace a perfeet history of your lives. Every idle thought, every idle word, every idle act, is recorded there. Every sin is registered in that book. Time will not, can not, wear out one word of that record, Your own forgetfulness of your sin won't do this-all the influence of your friends won't do this-all the power of an angel can't do this. No created being can do this for you. There is only one thing which will accomplish this, and that is the blood of Jesus "But now once, in the ent of the world, hath he appeared, to put away sin by the sacrifice of himself." The blood of Christ can put away your sin-it can cancel it, it can wipe it out, it can cause it to be forgotten forever. Dear reader, will you pray this prayer in faith? "O, Lamb of God, which takes away the sin of the world, take away my sin!"

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Somebody says, Let every farmer who has boys provide them a workshop. We say, Let every father have a workshop, or work-room, or work-bench, where the boys may gratify their longing for tools, and initiate their restless activity in something to do. It should be made pleasant, attractive, and comfortable. If room enough, there can be a work-bench and vise, a shaving horse, and perhaps a small foot-lathe, two or three planes, augers of different sizes, a few chisels, drawing-knife, saw and hammer. For those who cannot afford the whole, part would answer; and to those who can, other tools might be added, the cost of the tools being but a trifle, compared with the advantages gained, one of which is a real progress in practical education. It has been said the best inheritance a man can leave his children is not money to maintain them, but the ability to help and take care of themselves. A young man who can at any time mend sofa, chair, recker, sled, harness, or tinware, set the clock, repair an umbrella, white wash a wall, paper a room, and do a hundred other small jobs, will get through the world far more comfortably and thrifty than one who is constantly obliged to send for a mechanic. Beside all this, and greater still, is the moral influence of tools in furnishing boys something cheerful to do in stormy weather or leisure hours, and thus weakening any temptation to attend those places of diversion which so often lav the foundation of life-long harm to characters.

#### DAILY SOUL-WORK.

The world is full of broad, popular, shallow religious life. There are multitudes of religious books, enterprises, societies, assemblies, and associations. There is, no doubt, much piety, zeal, and enthusiasm in all this, as well as much speech-making, self-praise, and trumpet-blowing. But men's sins are not pardoned, nor are their souls saved by the glittering generalities which go to occupy the attention of the religious world. Men will be ignorant, even in colleges, if they do not learn; hungry in cook shops, if they do not eat; and lost in the midst of religious tumult, if they do not have personal dealings with the Lord. We must have our daily soul-work between

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ourselves and God, our secret communion with Him, or we shall starve, even though surrounded by plenty. We must read our own bibles, do our own praying, and, believing and weeping before the Lord, conquer our own enemies in the strength which Jesus gives, and grow in grace and the knowledge of God singly, and in his sight. We can not be pardoned in masses, or saved in crowds. Straight is the gate, and each must find it and enter it for himself alone. Let us beware lest in seeking outward excitements, we forget and lose the blessedness of inward christian life. Let us walk with God.

DRIFTING AWAY FROM GOD.—I was invited to be present at a wedding in a distant city. I was not able to reach the house of my friend till late in the evening of the day before the auspicious event. We sat in the pleasant parlor chatting for a time, then, though we all were weary, and the hands of the clock indicated that it was almost midnight, the bride elect said: "Papa, we must have evening prayers to-night, just the same as usual;" then turning to me, she added in a lower tone: "I am so fraid that in the bustle and preparation, we may drift away from God." There is often danger that the current of the world may sweep us along with it, but if anchored by prayer we need not fear.

Infant Baptism.—Of all the emotions excited by the incidents of life between the cradle and the grave, none can be compared, for depth and tenderness, to those called forth by the birth and baptism of the first child of an affectionate and happy husband and wife. De lightful sentiments, and yet deeply traced with sadness! What a mystery is this conjoined miniature image of the parents, the babe itself! What a mystery the world, with its mingled lights and shadows, upon which the feeble stranger is entering! What a mystery the unknown bourne to which it is bound! What a mystery the God to whom it is consecrated! Callous and cold must be the hearts of parents, that this mutual pledge of love and duty will not unite in one unchangeable sentiment of love and identy of interest until death.

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#### A WORD TO MOTHERS. .

Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother will meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspect and prayerful and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible, and easily impressed. A word, a look, a frown may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the sea-shore when the tide is out, and you form characters, or write words or names in the smooth, white sand which is spread out clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lives and characters of truth or error, which your conduct imprints on the mind of your child, There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor Death's cold fingers erase, nor the slow moving ages of eternity obliterate. How careful, then, should each mother be in her treatment of her child! How prayerful, and how serious, and how earnest to write the eternal truths of God on his mind-those truths which shall be his guide and teacher when her voice shall be silent in death.

The Glass of Time.—This glass, unlike the common hour glass, requires no turning; yet the sands are ever-flowing. Our allotted moments come and go just as rapidly in the midst of our idle reveries as when we, being fully awake to their worth, endeavor to stamp improvement on each tiny wing. The drowsy sluggard with folded hands is being hurried on to the grave just as swiftly as he who is running with all pos-ible alacrity in the path of duty. When the last sand has run out of my time-glass its contents will be poured back upon my coffin.

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#### THE MOON HUMBUG.

The most effectual way to cure the foolish superst tion which affects men's minds about the influence of the moon upon the weather, vegetation, animais, etc., would be to invite the believers to give a list of all the wonderful things which the moon is supposed to effect; and when you get the inventory publish it. The superstition about the weather being affected by the different quarters of the moon is simply ridiculous. There are no such things in nature as quarters of the moon. You may just as well divide the moon's circuit into eighths or thirds. How strange it would sound to say, "The moon is going to third to-night." Yet we hear it every month when it is going to quarter, and are gravely told that we may expect a change in the weather in the consequence. The moon revolves around the earth in about 29 days, and this period is, in popular language, divided into four parts, called "quarters." When the moon passes from one of these "quarters" to another, it is said to "change," and a change of weather is looked fer. Now, this is all imaginary. There is no such thing as a "change" occurring to the moon at particular times, at any of its quarters, or whether we call it old or new, small or full. We might just as well expect a change in the weather at the quarters of a day week, month, or year. A change of season never occurs upon any particular day. The first day of June is called the first day of Summer, but no change occurs; the changes of the seasons are gradual, or rather fitful. These are facts which should be taught in every family, and in every school.

#### ARE YOU A CHRISTIAN?

William Wilberforce, the philanthropist, in the early part of his career, thus wrote: "Often when in the full enjoyment of all that this world could bestow, my conscience told me that, in the truer sense of the word, I was not a Christian. I laughed, I sarg, I was apparently gay and happy; but the thought would steal across me, "What madness is all this, o continue easy in a state in which a sudden call out of the world would consign me to everlasting misery!" This led him to a careful study of the Bible. At length his eyes caught the words: "Ask, and

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it shall be given you; seek, and ye shall find." "Let me," he said, "test this statement. Any one may do so. I will God has promised to give his Holy Spirit to them that ask for it. I will go down on my knees and ask." He did not pray in vain; his earnest search was rewarded by blessed peace and joy, and he consecrated his life to the glory of God, and the welfare of his fellow-men. Reader, have you settled this question?

#### EARTH IS NOT OUR HOME.

Where is the heart that hath not, in some dark hour. leaped with an exulting bound at the thought that earth is not our home? It comes like the "Balm of Gilead" to the child of sorrow and poverty, giving him new strength to tread the thorny pathway of life He feels that every swelling billow of hatred wafts him nearer the baven of unchanging love. Every disappointment weaves for him a brighter garland of life's immortal tree Though his name may not be written on fame's gilded page, yet it may be engraved on heaven's everlasting portals. Though honor withholds from him her fading laurels, he looks onward to a glorious diadem reserved for the pure in heart. Already he sees angels' hands placing the last gem in the conqueror's crown; already their shouts of triumph are heard, as they throw wide the gates of the "heavenly city," and welcome him to his eternal home. Is there, then, no joy in the thought, that earth is not our abiding place?

Though death loves a shining mark, taking with unerring aim those we love, there is a brighter world where those we loved will be forever in our presence. Happiness, like a boundless sea, where we may drink and never thirst, will richly repay for every sorrow, every disappointment that darkens our pathway here below. Is there no joy unspeakable in the thought of a world beyond the grave? Where are those high and glorious aspirants that continually point to something more holy and pure? Do they not whisper to the fettered spirit, thou soon shall be free and back in the unclouded sunlight of thy native home? Unnumbered worlds shall spread out before thee like islands that slumber on the ocean's criumphant b.som. Being more beautiful than fancy ever pictured, they will

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lead thee to fountains of knowledge, exhaustless as the river of life. Mourn not that earth's troubled and impure waters are denied thee—look upward to those immortal streams that flow through the gardens of God; yea, rejoice that the earth is not thy home—that mortality is not thy destiny.

#### HOW WILL YOU SPEND THE YEAR 1872?

This is an important question. You may not spend this year, in time at all. A very small portion of it may elapse before, to you at least, time shall be no more. When the next New Year arrives bringing joy to many hearts, yours may have been for months before cold and pulseless in the dust, and the going out of the old year, and the coming in of the new, be alike unbeeded in your long and lonely sleep. Who knows but that the reader whose eye now falls upon these lines, may not already have entered upon the year whose end he shall not see? If so, where will you spend the year?-part of it in time, the other, and probably the greater part, in eternity. Think of your so soon being in eternity-the land of spirits, the land of retribution for the things of life, the land where the state once fixed can not be changed, the land where the great truths which pertain to God, o Christ, to salvation, as well as the soul's immortal loss, are felt realities. Are you ready for an entrance into that mysterious, solemn, spirit land? How do you propose to spend the year, if life be spared? As the last? This might be doing better than in former years, but does the last satisfy you? In looking back over its sanctuary and closet privileges, its public and private duties, its reading, its praying, its heart-watching and heart-keeping, its kindly benevolence, and its active labors for the Saviour and perishing souls; do you see no cause for regret, that nothing has been left undone, and nothing badly done-are you satisfied that 1872 shall be a perfect counterpart of 1871? When that midnight bell rung out the knell of the year just dead, could you from your heart have uttered the payer: "Lord, let the year begun be but as well and faithfully spent as that just gone?" Or did not the notes which told out of life the dying year, wake up in your soul unfeigned regrets that so many of those moments, now forPITTSBURCH STEEL WORKS.

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ever gone, had run to waste; that so many priceless privileges had been allowed to pass unimproved? Will you not strive to spend the year 1872 so that it shall bear to judgment, and to your own conscience, a better report than any one which has preceded it. If a christian at all, why not be a christian in earnest? Why compromise with the world and sin and self, when your happiness your usefulness, your high and holy obligations to God and to His Son, demand an entire, cordial, cheerful, obedience. The beginning of a year is a favorable time for laying aside what has been evil, and seeking that which is good. Reader, with this year begin to live your christian life anew. Seek the grace which cometh from above, to guide you, keep you, strengthen you, heip you. Walk with God, walk in the footsteps of the Saviour, walk under the teachings of the Spirit, be ready for every good word and work, and then the year begun will be a year rich in its results and rewards both in time and eternity.

#### JESUS.

The name of Jesus is not only light, but also food; it is likewise a balm which imparts a relish to the food of the soul; it is salt, unseasoned by which, whatever is presented to us is insiped; it is honey in the mouth, melody in the ear, joy in the heart, n edicine in the soul; and there are no charms in any discourse in which His name is not heard. When that great theologian, President Edwards, was dying, having taken leave of his family, he looked about, and said: "Now, where is Jesus of Nazareth, my true and never-failing friend?" and so he fell asleep, and went to the Lord he loved. How unfailing is the instinct which leads the pious heart to cry out for Jesus in the last hour. The mighty intellect of Edwards, after all its acquisitions during a life of usefulness, must then lean upon the Saviour's arm with the same helpless dependence as a young child just able to syllable that precious name.

#### OUR GREAT LIFE.

How short has been the cycle of the leaf! It seems but a few hours ago when we were plucking flowers in the garden, and listening to the song of merry-hearted birds. Such is the past to the memory of age. When we were

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young and gleeful, how slow-motioned seemed the years. Holidays and Santa Claus came so tardily, but now how swift our birth-days fly. Forty or fifty years! What a deep well of memory that is to look down into! To tell its history minutely would fill a library Each of the years would make a volume—every day of which was once big with mighty plans and projects. Gone, all gone now, like a pulse-beat in the arm. No, not gone! There is a strange, subtle filament from the new-born babe to the superannuated man. It is a mysterious spiral line from the then to the now, and touching every event between. Is not this prelusive of the future? "All the days of my appointed time will I wait, then, till my change come."

#### TRUST IN JESUS.

A doctor who was once visiting a Christian patient had himself been anxious to feel that he was at peace with God; the Spirit of God had convinced him of sin and his need; and he longed to po-sess that peace which the world can not give. On this occasion, addressing himself to the sick one, he said: "I want you just to tell me what it is, this believing and getting happ ness-faith in Jesus, and all that sort of thing, that brings peace." His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus." The reply greatly awakened the doctor's surprise, and a new light broke in on his soul. "Is that ail?" he exclaimed, 'simply trusting in the Lord Jesus I see it as I never did before. He has done the work." Yes, Jesus said on the cross: "It is finished." And "whosoever believeth in him shall not perish, kut have everlasting life." From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.

#### "THOU GOD SEEST ME."

What a sweet, consoling thought to the troubled Christian, is it to know that God sees the inmost thoughts of the heart! No matter how the motives may be wrongfully judged by others, the thought that all is known by

3

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God, is inexpressibly sweet and consoling. When we have the inward o isciousness that our greatest desire is to honor Him, we may cheerfully go forward, notwithstanding all the reproach and ignominy that may be cast upon us, for we know, that "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord seeth the heart! He also will be our final Judge. And does he not often, even here, deliver his people from unjust aspersions cast upon them? He " brings forth their judgment as the light, and their righteousness as the noon day," to the utter confusion of those who would try to injure them! His cause is dear to him. and his own dear people represent that cause, and he will not suffer his name to be dishonored by false aspersions cast upon their character. Reproached Christian, take courage! Your cause is the cause of God; and his cause must and will eventually triumph! If you feel within, that your chief desire is his glory, he sees that desire. for he has planted it there, and will not suffer you to be deceived.

#### THE RAILWAY TICKET.

"How do you think you are to be justified before God?" said an Irish clergyman to a man in his parish. "How, sir! by the righteousness of Christ, to be sure!" "Well, but I want you to inform me what you understand by the righteousness of Christ," rejoined the clergyman. The man hesitated for a moment, and then replied: "Suppose, sir. I want to go to Limerick; I go down to the railway station, and try to get into a car. A porter comes up to me and asks for my ticket; I am obliged to tell him I have none, and have no money to buy one. He pushes me back, and says I must not go. A kind rich man is standing by; he says to me, 'I will purchase a ticket for you' This he does, and hands it to me. I show it to the porter, who then allows me to get into a car, and away I go to Limerick. In the same way I want to go to heaven. I have no way of purchasing the title to it. Jesus sees my anxiety to go; He died to pay the debt of my sins; He gives me his righteousness; I show this to God. and as the railway ticket admitted me to the train, this gives me a title to heaven, which of myself I did not pos-



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sess, and by my own power I could never have obtained." Reader, do you know anything of such a faith as this? Has God given you the desire to seek a better country, even a heavenly? and have you set out on your journey?

#### SOMETHING FOR THE GIRLS.

Somebody gives the following advice to girls. It is worth volumes of fiction and sentimentalism: "Men who are worth having want women for wives A bundle of gewgaws, bound with a string of flats and quivers, sprinkled with cologne and set in a carmine saucer-this is no help for a man who expects to raise a family of boys on bread and meat. The piano and lace frames are good enough in their places, and so are ribbons, frills, and tinsels; but you can not make a dinner of the former, nor a bed blanket of the latter-and, awful as such an idea may seem to you, both dinner and bed blankets are necessary to domestic happiness. Life has its realities as well as fancies; but you make it all decerations, remembering the tassels and curtains, but forgetting the bedstead. Suppose a man of good sense, and, of course, good prospects, to be looking for a wife, what chance have you to be chosen? You may cap him, or you may trap him; but how much better to make it an object for him to catch you. Render yourself worth catching, and you need no shrewd mother or brother to help you find a market."

#### LIGHT IN DARKNESS.

Is there no light to gleam on our path? Below and all around is dark, but from above a heavenly radiance beams on the pilgrim's head. Upward, mortal, turn thy gaze. Heaven watches thee, and as thou art just ready to stumble, angel hands are stretched out for thy rescue. Look up and trust, and thou shall safely reach thy goal. Earth is not all dreary, nor all unfriendly. Heaven knows our weakness, and sends us her choicest gift; a boon so rich, so dear, that none but those who prove it know; 'tis Christian sympathy and love. A holy, sacred bond, born not of earth, but of heaven. When sorrows thicken, the hand of such a friend so gently wipes the tear that we weep again for joy. Sweetly its influence falls upon our

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wearied souls, like the gently distilling dew upon the drooping flower, imparting new life and freshness.

#### "HE IS FAITHFUL THAT PROMISED."

If the meeting of a long absent friend or brother on earth be a joyous event, what, my soul, must be the joy of thy union with this brother of brothers, this friend of friends? "I will come again." Oh! what an errand of love; what a promised honor and dignity is this! His saints are to share, not his heaven only, but his immediate presence. 'Where I am, there ye shall be also." "Father, I will,"—it was his dying wish, a wondrous codicil in that testamentary prayer-"that those whom thou hast given me, be with me where I am." Happy re-union! Blessed Saviour, if thy presence be so sweet on a sin-stricken earth, and when known only by the invisible eye of faith, what what must that presence in that sinless heaven, unfolded in all its unutterable loveliness and glory? Happy reunion! It will be a meeting of the whole ransomed family; the Head, with all its members; the Vine, with all its branches; the Shepherd, with all his flock; the elder Brother, with all his kinsmen. Oh! the joy, too, of mutual recognition among the death-divided; ties snapt asunder on earth, indisollubly renewed; severed friendships re-united; the triumph of love complete; love binding brother with brother, friend with friend, and all to the Elder Brother, My soul, what thinkest thou of this heaven? Remember who it is that Jesus says shall sit with him upon his throne - 'Him that overcometh."

#### WANT OF THE TIMES.

Another want of the age is pure, upright, and incorruptible men—men who can not be awed, intimidated, or purchased. Men who know their duty and are not afraid to discharge it, regardless of what their unprincipled followers may say. "Men," as another expresses it, 'who are not for sale. Men who are honest, sound, and true in all the transactions of life and intercourse with the world. Men who fear the Lord and hate covetousness. Men who condemn wrong in a friend or foe, in themselves as well as others. Men whose consciences are steady as the needle

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ASSETTANT ACCOUNTANT—MARKISON P. MEEDS, Allegheny.

to the pole. Men who can tell the truth, and look the world and the devil in the eye. Men that neither brag nor run, swagger nor flinch. Men who have courage without whistling for it, and joy without shouting over it. Men in whom the current of everlasting life runs still and deep and strong. Men careful of God's honor and careless of men's applause. Men who do not strive, nor cry, nor cause their voices to be heard in the street; but who will not fail, nor be discouraged, till judgment be set in the earth. Men who know their message, and tell it; who know their duty, and do it; who know their place, and fill it. Men who will not lie nor dissemble. Men who miad their own business. Men who are not too lazy to to work, nor too proud to be poor. Men who are willing to eat what they have earned, and eat what they have paid tor. Men who know in whom they have believed, whose feet are on the everlasting rock, and who are not ashamed of their hope. Men who are strong with Divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ. 'Men of God.'"

WOMAN'S PEN.—We owe to woman's heart and woman's pen, not a few of the best hymns in our language. Constitute Elliott gave us—

"Just as I am, without one plea, but that thy blood was shed for me."

And by its sweet influence many a soul has been

brought to Christ.

Mrs. Adams gave us: "Nearer my God to thee, Nearer to thee." Mrs. Steele: "Father what'er of earthly bliss," Mrs. Barbauld: "How blessed the righteous when he dies." Our own Mrs. Brown: "I love to steal awhile away." And also our own Miss Carey has given us—

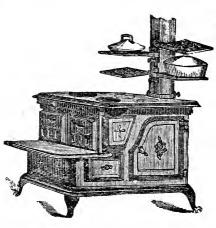
"One sweetly solemn thought comes to me o'er and o'er,
I'm nearer my home to-day than I've ever been before."

These worthy songs of praise will, for ages to come, be sung with devotional music, with holy joy, and with spiritual profit, in the school, the family, and the church.

#### STOP IN TIME.

Young man, you who take your glass of grog, because it is fashionable, accept a friendly warning of your danger

The Adjustable Stove Shelves, Patented April 20th, 1869.



Useful & Ornamental Contrivance,
And can be Attached
TO ANY STELE OF STOVE OR EANGE WITHOUT TROUBLE.

THT

### Adjustable Stove Shelves

Are an article of practical value to every family, and the great variety of uses to which these Shelves can be put, will readily suggest itself to every intelligent housekeeper. They are arranged in such a manner that they can be brought up or down on the rod, and can be turned in any direction over the stove, around the pipe or over a low elbow pipe. Two Shelves can be brought together so as to form one large Shelf, thus giving a large surface for a long dish or pan. They need only to be tried, to be appreciated, and a trial will prove them to be such an essential accompaniment of the cooking stove, that the housekeeper would on no account be without them. These Shelves, for BEAD RAISING alone, are invaluably Dishes of any kind can be placed upon these Shelves with perfect safety, and brought as near the fire as desired without lujury to the glazing; thus food can be kept warm any length of time without drying, burning or baking as is the case when it is put into the over. Coffee and tea may be kept het without boiline; all know the importance of this, when a good cup of coffee or tea is so desirable. They are an excellent arrangement for drying boots and shoes, the hot air passing through and around them, thereby rendering them perfectly dry unthout dauger of burning.

The price, complete with all attachments, is \$2,50.

All communications relative to the purchase of territory in Western Pennsylvania, applications for agencies, and orders for the Adjustable Stove Shelves, must be addressed to

#### DEMMLER BROTHERS,

126 Smithfield Street,

PITTSBURGH, PA.

and stop in time. The custom is fraught with danger, and so sure as you persist in it, so sure will you become a slave to the bottle. You may think there is no danger of this -that you are so strong within yourself that you can stop at any point upon the read to ruin, and retrace your steps with ease. Deluded man, you may see your error when it is too late; for there is a point upon the dangerous road from beyond which few have ever returned, and these few have performed the feat with almost superhuman struggles. You can break the habit now-its fetters are not riveted as yet, and now is the time to break loose from a custom which will inevitably ruin you if you persist in its practice. You are strong enough now to stop, and you peril your life and your soul by risking the gathering danger any longer. Your helpless weakness will come upon you in an hour when you least expect it. You will be in the midst of debauching revel, and then gaunt danger will suddenly stand out before you, and you will then feel your helplessness and want of power to grapple with a curse the most afflictive that ever scourged humanity. Stop in time.

#### PEACE OF MIND.

Peace of mind is an invaluable blessing. It is of greater worth than fine gold. Fine treasures are not to be compared with this great blessing. Only such as have peace with God can enjoy this blessing. The wicked have no peace, neither by day nor by night. It is sin that brings trouble to the n ind, and robs the soul of calm repose. If man had never sinned, earth would be a stranger to sorrow. Yet, dark as is the cloud that o'erhangs our pathway through life, a bright star of hope points the upright soul to the living fount of rest, beneath the balmy wings of the angel of peace. Dark is the night, deep the sorrow, that precede the entrance at the gate of peace. Thousands have passed through the deep waters—through dreary paths of pain and tears, and leaning on the Gospel staff, have safely reached the goal, where they realize a peace of mind which heaven alone can bestow.

O, ye weary wanderers after rest to whom the darkness of night is a terror, who bathe your couch in tears, and are tossed to and fro, and mourn as those who are afflicted

#### SIMILIA SIMILIBUS CURANTUR.

### HUMPHREY'S HOMEOPATHIC SPECIFICS.

A FAMILY MEDICINE CHEST is a family necessity. You must have something to give for a cold, for the headache, diarrhea, toothache, erup, whooping-cough, or other of the hundred ills that are as sure to come as waking with daylight. Forewarned is forearmed. To be provided is to be preserved. Here you have it—all you require. Simple, so you can make no mistake. Ready, so you need not wait. Efficient, so you are independent. Safe, so you may at learlessly Medicines that cure but do not kill—that save but do not destroy. With these you may keep disease and the doctor at bay, and let health, the mother of happiness and handmaid of plenty, preside over your household.

eside over you	r nousenoia.	
Cents.   1	Vos. CURES	G. Cents.
on, 25   2	0. Whooping Cough	, 50
	1. Asthma	50"
ething, 25 2	2. Ear bischarges, I	mpaired Hear-
25	ing	50
Colic 25 2	3. Scrofula, Swellin	gs, 50°
omiting 25 2	4. General Debilia	y, Physical
nchitis, 25	Weakness,	50
ehe, 25   2	5. Dropsy and Scan	ty Secretions 50
adache 25   2	6. Sca-Sickness, Si-	ekness from
Stomach 25		
	27 Kidney Disease, (	Gravel 50
Periods, 25 2	8. Seminal Emissic	us, Involun-
25		s, 1.00
25	30. Urinary Wakne	88, 50
	2. Aufferings at cha	nge of Life 1.00
	33. Fpilepsy, Spasms	3,1.00
5)   3	34. Dip heria,	50
	Cents.   1 on,	on,

#### FAMILY CASES.

#### POND'S EXTRACT

Cures Burns, Bruises. Lameness, Foreness, Sprains. Sore Throat, Toothach, Ea ache. Neuralgia, Rheumatism, Lumbago. Piles, Boils, Stress, Sore Byes, Bleeding of the Lungs, Nose, Stomach, or of Piles, Corns, Ulcers, Old Sores.

FOR EXTERNAL OR INTERNAL USE, THE BEST REMEDY KNOWN.

Price per Boitie, 6 ounce, 50 cents; pint. \$1; quart, 1.75.

\*\* These Remedies, except Pond's Extract, by the case or single box, are sent to any part of the country, by mail or express, free of charge, or reselpt of the price. Address,

#### E. MINER,

Bookseller, Stationer, and Newsdealer,

No. 32 Smithfield Street,

PITTSBURGH, PAL

and forsaken. "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not." Aloft o'er Bethlehem's dew-besprinkled plains, angelic voices loud proclaim salvation to the troubled mind.

"Joy to the world, the Lord has come! let earth receive her Kir.g;

Let every heart prepare him room, and heaven and nature sing."

"Where Jesus dwells and reigns, there is peace. Though I tread the thorny maze, and tears bedew my cheeks,

"If the Saviour is my friend, then my peace shall never end."

#### THE LIFE STRUGGLE.

To keep the soul with all diligence may truly be said to be our life struggle. The drowning man exerts every muscle and nerve to keep his head above the waves. The sailer on board the vessel, amidst the terrific storm, uses every skill to save the ship, with her precious lives on b and from being submerged to rise no more Every child of God is sailing on the sea of life The waves of sorrow temptation, and sin are lashing heavily against his vessel every day. It requires every effort to save the soul from being overwhelmed by the rolling billows. Christian, you must both watch and pray. Even then you will have temptations enough. Your journey, at all all times, will not be a flowery one. You must obey every command of your Captain. He is a skillful pilot, and understands the entire sea, with its channels, its storms, and its dangers for he personally made the successful journey through it himself, and was made perfect through suffering. He now stands at the head and directs the way for all who will come on board of his ship of righteousness Venture, poor sinner, venture on him. Come boldly. The passage can be made. The billows can be stayed, and your struggle be made your eternal triumph.

#### ATONED FOR.

When a Christian has been overtaken in a fault, what shall he do? Let him remember that for him, the un-

## REINEKE, WILSON & CO. PRACTICAL PLUMBERS.

## GAS AND STEAM FITTERS,

And Dealers in Lift and Force Pumps, Iron and Lead Pipe, Chandeliers, Brackets, &c.

No. 27 Wood Street, Pittsburgh, Pa.

Special attention given to Re-Bronzing and Gilding Chandeliers.

## JAMES B. YOUNGSON,

## Confectionery, Ice Cream and Dining Saloon,

No. 83 Smithfield, corner Diamond St.

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Parties supplied with Ice Cream and Cakes at short notice.

## FREEHOLD BANK

### BUILDING ASSOCIATION.

Capital - - - \$200 000 Freehold Privilege - - 500,000

Interest paid on Time Deposits, and Depositors secured by Act of the Legislature of Pennsylvania.

Money loaned on Bonds, Mortgages and other valuable Securities.

## Banking House: No. 68 Smithfield Street,

Bank hours from 9 A. M to 3 P. M; and open for Depositors on Saturday evening, from November to May, from 7 to 8 o'clock; from May to November, from 7 to 9 o'clock.

Directors meet daily at 12.30 P. M.

righteous one, there is an advocate. Jesus Christ, the righteous. Fear not then the javelin of divine wrath. It must come through Christ before it can reach you. Nay, it has already reached Him. The marks of the wounds appear in His glorified body. Your sin mounting up to the throne of God does not get there before Christ, your advocate. It is a great thing when an advocate can get up in court and say, The tresspass of my client has been already atoned for, the full penalty has been inflicted, and nothing now can be imputed to him. Christ's advocacy not only obtains for us justification, but also the Spirit of God, who, with the blood of Christ, cleanseth us from all sin. We are richer in heaven than we are on earth. We have Christ, the righteous, our advocate-mine-yours-in heaven; on the earth we have nothing we can justly call our own. We are here in a way-faring place; what we see is but the furniture of an inn; it does not belong to us, save for a momentary use. But we have unsearchable riches in the country to which we go. When any one says, "What have you?" may you be able to answer, "I have an advocate with the Father, the richest of friends in the most important of all places.

#### THOU ART THE SAME.

What a fountain of comfort is to be found in the thought of the immutability of God! Change is our portion here. They shall perish, is the brief chronicle regarding everything on this side of heaven. The firmament above us, the earth beneath us, the elements around us,—all these shall be dissolved. Scenes of hallowed pleasure—they are fled! Friends of many years, who sweetened our pilgrimage with their presence—they are gone! But here is a sure and safe anchorage amid the world's heaving ocean of vicissitudes. Thou art the same! All is changing but the Unchanging One!

"He knows no shadows of a change, nor alters His decrees; Firm as a rock His truth remains, to guard his promises."

#### THE SUMMER MORNING.

The day is young, and its locks are yet filled with the dew of the night. The rising sun floods the azure

## J. COCHRAN & BRO.,

91, 93, 95 Second, and 86 Third Avenues,

IRON RAILINGS,

### Bedsteads, Garden Seats,

WIRE SCREENS, IRON JAILS,

STEEL BURGLAR-PROOF SAFES, &c.

A CARD TO INVALIDS.

#### Dr. JOHN W. SYKES,

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#### Exclusive Practitioner for Chronic Diseases.

DR. SYRES has given EIGHTEEN YEARS' EXCLUSIVE ATTENTION to the limited range of diseases named below, and has treated many thousand cases.

Dr. Sykes' specialty comprises all PULMONARY AFFECTIONS, and such other Chronic Diseases as may produce or accompany Lung Dis-

ease, viz:

Comsumption,
Nasal Catairh,
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Asthma or Phthisic,
Chronic Fneumonia,
Chronic Pleurisy,
Scrofula and all forms of
Blood and Skin Diseases,

Dyspepsia and all affections of the Stomach, Diseases of the fieart, Diseases of the Liver, Spleen, Kidneys, and Urinary Organs, Dropsy, Chronic Diarrhœa, Costiveness,

tin Diseases, Piles, And all Female Complaints.

TREATMENT BY LETTER.

Dr. Sykes has treated hundreds of cases by letter, with the most gratifying success, and invalids unable to visit him, can avail thenselves of his treatment by writing to him for a list of questions, which will enable them to state their condition properly. Send for a Circular. Address,

DR. J. W. SYKES, Pittsburgh, Pa.

heaven with radiant glory, and earth smiles beneath its beautifying beams. The rippling river flows calmly and silently on its swift and liquid course. The banks between which it runs are clothed in emerald beauty, while the lovely flowers that fringe and spangle them gratefully smile, and with fragrant breath offer the praiseful incense they cannot plainly utter. The bleating flocks luxuriate on the rejoicing hills. The lowing herds ruminate in the verdant valley beneath the overshadowing trees, which are transformed into musical bowers as the melodious breeze, playing among their trembling leaves, softly sings glad nature's morning hymn. Upward soars the gentle lark from his dew spangled nest, in gladsome notes warbling a cheerful welcome to the day god's beaming smile. Now the shepherd goes forth, followed by his trusty dog, to tend his folded flock. The laborer pursues his daily toil, adding another line of beauty to the fair brow of the far extending landscape.

These are thy works, Almighty Father, and these lead us to consider how glorious thou thyself must be. In Christ, the blessed one, we behold thy veiled beauties; our astonished eyes are dazzled with thy shrouded beauty in thy dying son; how overpowering then must be the sight of thy unclouded glory to those who behold it without a vail between! Oh, may this unspeakable privilege be mine, and yours, to rejoice in thy holiness

forever!

#### JESUS CONQUERING THE WORLD.

Since we were children the world has been thrown open. The walls of China are crumbling, and almost gone; the ports of Japan are taken; the island of Madagascar is giving way; the dark land of Africa is opening up; the icy-bound shores of the North are being warmed by the gospel, and its cool breath is being breathed over the tropics. The gospel is spreading, for Christ has all power in heaven and in earth; and what we have seen is a foretaste of the future. Tell me that India, China, Africa, and the Cannibals cannot be converted. I tell you they can, for Jesus has all power. They belong to our Christ, and he sends us out to preach the gospel to them, and they shall bow before the cross. It is not only

## ALLEGHENY VALLEY RAILROAD,

## NEW LINE TO BUFFALO THROUGH THE OIL REGIONS.

On and after MONDAY, June 5th, 1871, Trains will leave and arrive at Union Depot as follows: (City Time,) for Franklin, Oil City, Buffalo and all points in the Oil Regions,

 Leave.
 Arrive.
 Leave.
 Arrive.

 Day Express,...... 8.25 A.M.
 7.45 P.M.
 Freeport Acc.
 9.35 A.M.
 2.50 P.M.

 Night Express, 10.00 P.M.
 6.30 A.M.
 Soda Works,...
 6.05 P.M.
 8.00 A.M.

 Mail Train,....
 12.20 "
 5.50 P.M.
 1st Hulton,....
 6.40 A.M.
 8.50 "

 Parker's Accom.
 6.00 A.M.
 10.22 "
 2d Hulton,....
 5.00 P.M.
 7.20 P.M.

 Brady's Bend Ac, 3.20 P. M.
 10.10 A.M.
 4.00 A.M.
 4.00 A.M.
 4.00 A.M.

Parker's Accommodation Train runs daily; all other Trains daily, except Sunday.

Church Train to and from Soda Works (Sunday) arrives at Pittsburgh at 10.00 A. M. and leaves at 12.50 P. M.

Express Trains stop only at principal points.

Accommodation Trains stop at all Stations.

Pulman Drawing-Room Sleeping Cars on Night Express Trains between l'ittsburgh and Mayville.

Through Coaches on Day Express Trains between Pittsburgh and Brocton.

J. J. LAWRENCE, Gen'l. Sup't.

JAS. H. BRAY, Ticket Agent.

thus in empire that the cause is extending; for I look around me, and I almost hear the voice of God in the very elements. This world is becoming a great brotherhood; the nations are drawing near together. Oceans used to divide them, and men were afraid of the billows and of the winds. I often wondered, in my boyish days, why Jesus spent so much time by the Sea of Galilee; why it was said he walked on the water, that he spoke to the winds and waves, and they were still; but as I have grown older, and looked at the destiny of this earth-that it is all to be brough together: the oceans are to be the highways upon which millions will find their living-I see the beauty and significance of Jesus walking on the surface of the water, sleeping in the holds of the little ships, and, calm in the midst of the storm, laying down to sleep, and saying: "The sea is mine." Look at those iron bands which have united the Atlantic and Pacific Oceans. Look at those telegraphic wires on which the nations of the earth are, by lightning speed, whispering their words, which ought to be words of light and love What is all this? It is Jesus conquering the world. The iron, the steam, and the lightning are his; he made them long before man found out their powers. God has placed them in the world. All power is his, and he has given them to us, that the earth may be converted to God. God grant that we may work in harmony with his laws, may feel his power and his presence, and in the day of eternity, may all come forward with our sheaves rejoicing -- Bishop Simpson.

#### THE VICTORY.

There is a victory, and a way of making it mine A man of flesh and blood like me, a man defiled by sin like me, was able in this life to defy that enemy to his face; was able to turn the terror into an anthem of joyful praise. O death, where is thy sting? O grave, where is thy victory? A happy man was he; when death is no longer dreadful, life then becomes ten fold more sweet. Nor let the reader suppose that this was Paul's experience, and he being a great apostle, that common people need not expect to be on a level with him.

#### FURNITURE.

#### T. B. YOUNG & Co.,

Manufacturers of Rosewood, Mahogany, and Walnut PARLOR, LIBRARY, CHAMBER, HALL, AND DINING ROOM

### FURNITURE

Of every description and latest styles, in Varnish and Oil Finish; also, Sideboards. Extension Tables, Hat Racks, Cottage and Chamber Sets, Spring and Hair Mattresses, Cane and Wood Seat Chairs, &c., &c.

Also, Sole Manufacturers for Western Pennsylvania of

## M'DONOUGH'S PATENT LOUNGE BED,

The best thing of the kind ever offered to the Public.

A splendid Spring Mattrass attached, and when unfolded the bed is nearly as large as a full-size bedstead; when folded it makes a good, easy, and handsome Lounge, and altogether it is

The most complete Bed Lounge ever invented.

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No. 21 Smithfield Street, Pittsburgh, Pa. FOR SALE BY ALL FURNITURE DEALERS.

COTTAGE SUITS.

OFFICE FURNITURE.

PARLOR SUITS.

### C. A. BOUCHER

Successor to T. C. Fulton,

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## FURNITURE AND CHAIRS

OF EVERY DESCRIPTION.

#### No. 45 SMITHFIELD STREET,

BETWEEN THIRD AND FOURTH AVENUES,

PITTSBURGH. Pa.

FURNITURE NEATLY REPAIRED.

The way by which he entered into peace is open still; and we are as welcome as he. It would be contrary to the Scripture, and dishonoring to Christ, to suppose that it was in any respect easier for Saul of Tarsus to get into peace with God than it is for you and me. The gate is open, and the inscription over it is; "Whosoever Will." If any reader of this page is kept out from pardon and peace with God through the blood of Christ, it is because he will not close with the free offer now held out to all. Seek and ye shall find. Lay your mind to it as you have laid your mind to your education, your craft, your shop, or your farm, and you will not fail.

#### I WILL TRY TO WIN ONE.

Fellow Christian, have you ever experienced the pleasure of winning a soul to Christ? If you have, you are ready to affirm that the world never gave you joy like that If you have not, are you willing to live without this joy, and without the prospect of having a single star in your heavenly crown? You admit that you are not your own, but are bought with a price, even the precious blood of the Son of God. You know Christ says, "Go work to-day in my vineyard." Does not love prompt you to obey this command? Suppose you resolve, "I will try to win one soul to Christ this winter." Is that too large a work to undertake for Him who loved you and gave himself for you? Suppose every Christian in this country should resolve and be successful in his effort. Plainly, there would be such a revival as was never known before, and which would attract the attention of the whole Christian world. The membership of our churches would be doubled, and thousands of souls saved from eternal death If only half of Christ's professed followers should succeed, the result would still be wonderful and unprecedented. And may not this glorious work be done, if the resolve is only made, remembered, and acted upon? Ought you not to accomplish so much for Christ in six months? Not a few who have tasted the joy of being instrumental in the salvation of souls, will feel that they must in so long a time gain more than one trophy for Jesus. Who that calls himself a friend of Christ will not undertake to do this much? Come, my

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JOSEPH McKEE, Prop'r.

The bar contains a fine selection of Wines and Imported Liquors, London and Edinburg Ales, &c.

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W. H. MECHLING.

## LITTELL & MECHLING,

WHOLESALE DEALERS IN

## OLD RYE WHISKEY

FOREIGN AND DOMESTIC

## WINES AND LIQUORS,

Nos. 237 Liberty Street and 244 Penn Street.

PITTSBURCH, PA.

Christian brother, or sister, make the resolve: "I will try to win one soul to Christ this winter." Renew it, and remake it every day, and act according to it; so shall your piety be deepened, your happiness and usefulness increased, and God glorified in your friend's salvation.

#### JAS. B. YOUNGSON

Is now occupying his new store at the corner of Diamond and Smithfield streets. His reputation as a caterer is so well known, that the simple announcement of his new departure, will bring to his establishment, all who desire everything that the market affords.

#### CHRONIC DISEASES.

No class of maladies are deserving of more care and attention than those which partake of a chronic and continued form. Unlike those attacks of disease which completely overcome a man and confine him to his room or bed, they consume and destroy with a slow and almost imperceptible wearing, rendering life insipid and its burdens hard and intolerable. There should be a cure for all such complaints. There is a cure. Dr Keyser, who has performed such prodigies with his Lung Uure in the various diseases of the pulmonary organs, has studied and practised with equal skill and success in the other chronic derangements of the internal viscera. For years he has given them more than common attention, and his time is now divided so as to read up and investigate every phase of chronic disease which may present itself for treatment. The many cures of lung disease, as well as those of the skin and dermoid tissue, which he has made, would of themselves form a large volume. Those of our readers who may need the kind of treatment of which this article is suggestive will find in Dr Keyser a man of the requisite qualifications needful to the removal of their infirmities.

A pamphlet of 32 pages on Chronic Lung Diseases sent wherever it is wanted, free of charge. Single bottles, \$1,50; if your druggist don't keep it, send \$5 to Dr. Keyser, and he will send four bottles by express.

Office and Medicine Store, 167 Liberty street. Office hours, from 10 A. M. until 1 P. M. and from 3 till 6 P.

M. Saturday night,

## The Improved McClean & Hooper FAMILY SEWING MACHINE.



A wonder of mechanical genius, and a crowning triumph of Yankee ingenuity.

It will do the whole range of family work, will Embroider, Braid, Gather, Hemstitch, and Fringe without attachments,

It is undoubtedly the simplest, lightest running, and easiest managed Machine in the Market. It is covered by New and Original Patents, and is consequently free from the high-priced combination Having no license to pay, the manufacturers are enabled to sell this wonderful machine at the low price of

\$40.00.

Good Agents wanted everywhere. We give a higher commission than any other first-class machine.

#### BRYANT, McGAW & Co.,

Gen'l Agents for the U.S.,

No. 1 Sixth Street, Pittsburgh.

## GRATES, RANGES, FURNACES,

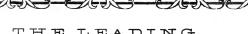
STOVES. &c.

Persons wanting to buy anything in the way of Fine enameled Nickel Plated, or Gold Bronzed Fancy Parlor Grates, Fenders, or Summer Fronts, Fine Cooking Ranges, or Hot-Air Furnaces, of the very best kind, are invited to call on BISSELL & CO., at No. 235 Liberty Street, where they can be supplied with everything in this line, of the latest improved styles and patterns, at the very lowest market rates. All parties building new houses or making repairs, are invited to call and see for themselves.

#### BISSELL & CO.,

235 Liberty Street,

PITTSBURGH, PA.



THE LEADING

### STRAW GOODS, NOTION and TRIMMING HOUSE

THE INWET.

#### JOSEPH &.

77 and 79 Market Street,

JOBBERS OF

Hosiery, Gloves, Gent's Furnishing Goods, White Goods, Em-broideries. Handkerchiefs, Lace Goods, Suspenders, Neck Wear, Underwear, Trimmings, Buttons, Braids, Tapes, Real and Imitation Hair Goods, and Notions of all kinds: also.

MILLINERY GOODS OF EVERY DESCRIPTION.

Hats, Bonnets, Flowers, Ribbons, Feathers, Velvets, Velveteens, Crapes, Frames, Ornaments, &c

PRICES THE VERY LOWEST, EAST OR WEST.

New Goods every day. Wholesale only.

ESTABLISHED IN 1838.

## UNION TOBACCO FACTORY,

Have removed from 149 & 151 Wood Street to

47 Water Street, Pittsburgh, Pa.

### W. & D. RINEHART.

Manufacturers of all kinds of

PATENTEES OF THE CELEBRATED

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